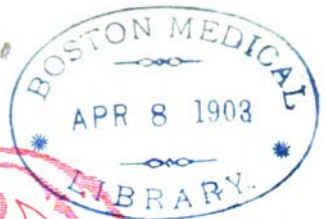


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SUGGESTION

A MONTHLY MAGAZINE

Vol. VIII., No. 1.

CHICAGO, ILL., JANUARY 1, 1902.

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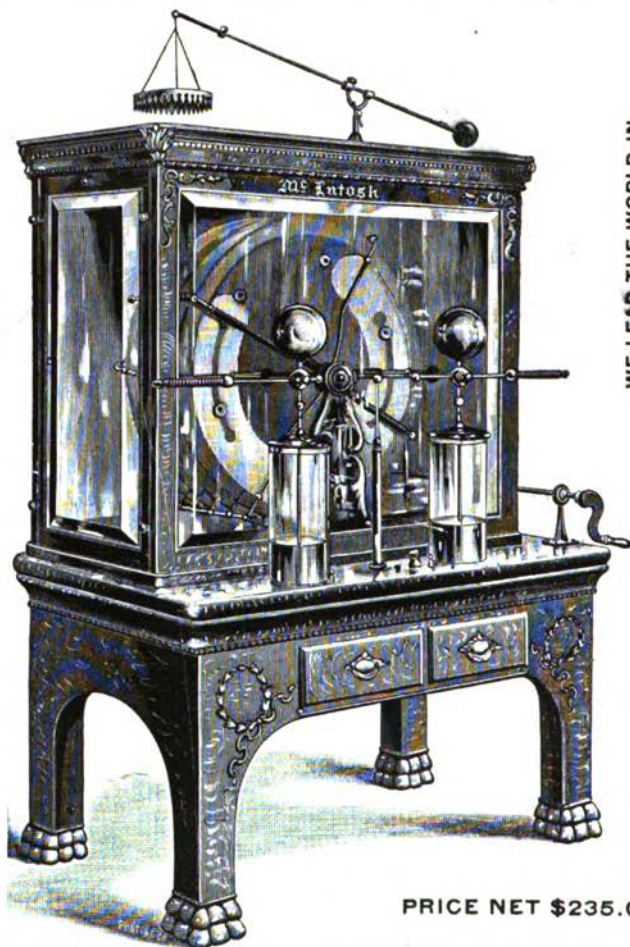
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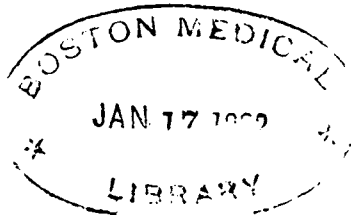
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ATTITUDE OF COURTS TOWARD HYPNOTISM.

BY ROGER SHERMAN, OF THE CHICAGO BAR.

We are accustomed to pride ourselves on the fact that we are a conservative people and that we live in a critical age. We boast that no innovation, no new theory of religion or of science can gain our credence unless it first passes through the fiery ordeal of our severe scrutiny. Each one considers himself a kind of an intellectual watch-dog—a Cerberus of the domain of knowledge.

And yet, with all our conceit, every now and then we start in pursuit of will-o'-the-wisp theories, and hysterically declare something to be true which a little calm reflection and study prove to be utterly false. One of the best examples of this tendency towards bogie-chasing is the attitude we have assumed toward hypnotism in its relation to jurisprudence.

In the course of the past few years the press and the public have declared that hypnotism has overthrown our system of administrative law. They have cried out that a new defense has been discovered—that the law must be amended or the innocent will be punished and the guilty be permitted to escape. So-called wise men have come out of the East and de-

clared: "A hypnotic subject can be made an unconscious and innocent agent of crime." Then follow lists of cases in which hypnotism is stated to be the controlling factor. But when all this vapor is condensed and all the humbug and "newspaper talk" eliminated, little or nothing of substance remains, and we continue to pursue the even tenor of our way without perceiving that the foundations of society have been shocked or that our system of laws must be altered.

Though hypnotism is not new in any sense of the word, it has been brought to our particular attention of recent years by reason of the careful investigation it has been undergoing at the hands of intelligent men, and because the attempt has been made on the part of a few shrewd lawyers to take advantage of the almost universal ignorance in regard to its fundamental principles.

It is the purpose of this article to show the source of the false impression that has been created in regard to hypnotism in its relation to law, and to review briefly the most noted cases that have arisen in the courts where hypnotism is supposed to have been the controlling ele-

ment. At the ~~outset~~ it may safely be predicted that physicians, publishers, lawyers and legislators are all responsible for misleading the public. The courts have, on the other hand, particularly in this country, refused to be humbugged and have set the laity aright when opportunity has presented itself.

In the year 1891, a medical council of Russia appointed to investigate public exhibitions of hypnotism, reported: "Hypnotism may be the cause of crimes suggested by the hypnotizer and carried out without wrongful intent by the patient." Russia accordingly enacted a law prohibiting the practice of hypnotism except by physicians in the treatment of patients and providing that whenever a patient is so treated the physician shall report to the proper authorities and give the names of the physicians who were present at the treatment. B.

This was of itself sufficient to create an erroneous impression, but subsequent writings increased the error many fold. Judge Abram H. Dailey, president of the Medico-Legal Society, in an article published in 1893, laid down the law in this way:

"A person who is thoroughly hypnotized is under the absolute control of the hypnotizer. He is controlled AS MUCH BY HIS THOUGHTS AND EVEN MORE, THAN BY HIS WORDS, if it were possible to separate his words from his thoughts. * * * He (the subject) will do what he (the hypnotizer) commands him to do. * * * The fact is established that a hypnotized subject can, while in certain conditions, observe and properly describe what is transpiring beyond the room in which he is sitting." C.

Is it strange that the public at large should be misled when a man of such

learning and position as Judge Dailey writes such arrant nonsense?

A little later an editorial appeared in the *Albany Law Journal* declaring: "It is certain that the hypnotizer is morally and legally responsible for the commission of the crime." The same editorial quotes from an article by H. Merriman Steele, Esquire, in the *North American Review*, to the following effect:

"Without suggestion the subject will remain absolutely passive, for, in short, HE IS ROBBED OF HIS WILL, and incapable of any sign whatsoever of either physical or psychical power. * * * I have never met with a subject who, upon waking, could remember or relate any of the numerous actions performed while under hypnotic influence, nor can I find record of such a case in a tolerably wide reading in the literature of hypnotism." D.

The writer of this article, whose experience has been extremely limited, and whose study of the subject, most casual, has seen no less than five subjects whose waking memory of what transpired while they were in the hypnotic state was exceedingly accurate. Their statements of what occurred were so much more detailed than even the closest waking observers could have given, as to be almost startling.

H. M. Bannister, M. D., of Chicago, wrote along the same line: "When an individual is fully in the hypnotic condition he can be made to say anything and even honest questioning may act as false suggestion." E.

Prof. G. Stanley Hall, of Clark University, editor of the *Journal of Psychology*, writes: "I would say that my own experience with hypnotism, which was quite extended while I was at the Johns Hopkins, leaves no shadow of

doubt but that a hypnotic subject can be made an unconscious and innocent agent of crime." F.

Dr. George Frederick Laidlaw also writes: "Crime can be committed by the hypnotizer, the subject being the unconscious and innocent agent and instrument. * * * If the operator had the subject in a hypnotic state he could compel the signing of papers, which act would be unknown to the subject." F.

A great many other similar expressions of opinion might be cited, all tending to mislead the public and all beclouding the intellectual atmosphere. It is, therefore, with great satisfaction that we turn to the statements of men who have been able to see through the mists the wise men have created. Judge Bailey, who presided at the wellknown Pickin-Briggs-Leonard trial in Eau Claire, Wis., in which the prosecution relied on evidence tending to show that the complaining witnesses had been hypnotized by the defendant in order to work their ruin, said:

"I tell you, gentlemen, this prosecution of Doctor Pickin is the most damnable outrage on law and justice I have ever seen. * * * That such a delusion should exist in a civilized country and at this age is astounding. I will not allow hypnotism absurdity in the evidence of the prosecution." G.

Mr. Thompson J. Hudson, author of "The Law of Psychic Phenomena," also helps to clear the atmosphere, when he says:

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition. * * * It is purely a question of moral character. A criminal hypnotist in control of a criminal subject could undoubtedly procure the commission of

a crime under exceptionally favoring circumstances; but a criminal hypnotist would simply waste his energies in hypnotizing a criminal subject; for a man of that character could, without doubt, be just as easily manipulated in his normal condition. Be that as it may, the fact remains that when a man sets up hypnotism as a defense in a criminal trial, he proclaims himself a criminal character." H.

But the man who has encompassed the whole problem and has clarified the atmosphere of all doubt and uncertainty, is W. Xavier Sudduth, A. M., M. D., who writes of "Hypnotism and Crime" in 13 *Medico-Legal Journal*, 239. Among other terse statements are these:

"He (the subject) knows full well that he is doing the bid of another, but so long as the suggested acts do not shock his sense of propriety, and come within the bounds of physical possibility, he will attempt their performance, because he realizes that he is playing a part in an experiment. * * * Nevertheless, he is as free a moral agent to follow the dictates of his conscience as he is in the waking state. He obeys only in so far as the suggested acts do not antagonize the moral standard he has set up for himself. Any suggestions that seriously affront his moral nature, if persisted in, will cause him to awaken. * * * The question of successful hypnotic criminal suggestion turns, therefore, on a point of morals, even as it does in the waking state, and with a lessened possibility of success, for the reason that in the hypnotic state a subject seems to lose, to a greater or less degree, his sense of material relationship, and cupidity and passion are less easily appealed to."

Doctor Sudduth states at the begin-

ning of his paper that prominent authorities in both Europe and America, with but few exceptions, reject the idea of the possibility of successful criminal suggestion under ordinary circumstances. Whether a careful scrutiny of the opinions of the authorities will bear out the statement the writer is not prepared to state. He is inclined to believe, in fact, that the "weight of authority" is on the other side. But that the opinions expressed so well by Mr. Hudson and Dr. Sudduth are correct and that they will, in the near future, be universally recognized, the writer has no doubt.

It remains for us to consider the cases that have come before the courts, in which hypnotism is said to have played an important part. The best known and the most frequently discussed of these are the Czynski case in Munich, the MacDonald-Gray case in Kansas, the Pickin-Briggs-Leonard case in Wisconsin, the Hayward-Blixt-Ging case in Minnesota, and the case of Spurgeon Young in New York. These cases have been cited by those who have hysterically declared that "hypnotism has been interposed successfully as a defense to criminal prosecution," and by those who have advocated a change in the penal codes.

In brief, the Czynski case in Munich was this:

The defendant, a native Pole, was a traveling hypnotist. While in Dresden he met the Baroness Hedwig von Zedlitz, a wealthy, religious spinster, 38 years of age. Attracted by his advertisement as a curer of all the ills to which flesh is heir, she went to him and was treated for several months. In the course of that time, by representing himself as the last descendant of an old ducal family, he persuaded her to marry him, although

she well knew he was married to another at the time. A false marriage was performed and the couple eloped. Before long she became tired of the arrangement and had Czynski arrested. He was tried in the higher court of Munich in 1894. The complaining witness represented that she was induced to enter into this illegal relation with the defendant by reason of suggestions given to her by the defendant while she was in the hypnotic state. The defendant was found guilty and sentenced to three years in prison, and this in spite of the fact that Dr. Fuchs, the principal psychological expert in the case, testified that he did not consider it (hypnotism) an instrument by which the human will can be controlled in a permanent or irresistible way. I.

A careful review of all the testimony, as it is reported to us, will not reveal anything to show that hypnotism was a necessary element in the case. The same complaint could have been made and undoubtedly the same decision come to, if hypnotism had not been in any way mentioned throughout the trial. It happened that the defendant was a hypnotist, and this made the case stronger against him. But women have been induced to elope with men who were not hypnotists, and such men were liable on several charges for crimes in which hypnotism plays no part.

The MacDonald-Gray case in Kansas has been brought forward most frequently to prove the statement that hypnotism is recognized by our courts as a defense to a charge of murder. The essential facts are as follows: MacDonald, a young man, worked on the farm of one Gray. The murdered man, Patton, was an enemy of Gray and stood in the way of the latter's retaining certain property.

Gray provoked a quarrel between Patton and MacDonald, the upshot of which was that MacDonald killed Patton. MacDonald plead as a defense that there were aggravating circumstances that tended to provoke him; that he was influenced by Gray and that he acted in self-defense. He was acquitted. Gray, however, was tried as accessory before the fact and was convicted. D. J.

The only mention of hypnotism throughout the trial was this: Counsel for MacDonald said in his opening statement, "We might almost say that Gray possessed a hypnotic power over MacDonald." Outside of this the word was never used or the subject alluded to, and no evidence was introduced, and no instructions given to the jury regarding hypnotism. D. J. And yet this is the much discussed hypnotic case!

The Pickin-Leonard case in Wisconsin was instituted by two girls, Mabel Briggs and Alma Leonard, against Dr. Pickin, a young physician, for having taken advantage of them while under his hypnotic influence. This case was dismissed before its conclusion by the prosecuting attorney. The complaining witnesses trumped up a charge of hypnotism to cover their own wrongdoing, and to shift the responsibility to another. There was not the slightest evidence of hypnotic influence in the case. G. H.

Dr. Herbert A. Parkyn, of Chicago, an expert in psychology, who was present at the trial, characterized it as an escapade with which hypnotism had nothing to do. H. It was this case that Judge Bailey declared to be the "most damnable outrage on law and justice" he had ever seen. G.

The only remaining case of widespread reputation is the Hayward-Blixt-Ging

case, in Minnesota. Hayward, one of the defendants, induced Blixt, the other defendant, an ignorant man, to murder Miss Ging. In his article above referred to, H. Dr. Sudduth, who attended the trial in order to make a psychological study of it, writes:

"Hayward undoubtedly possessed a strong influence over Blixt, but the latter never claimed it was hypnotic. Nor was the plea entered in defense. In fact, he made no defense, but plead guilty and threw himself on the mercy of the court. He said that Hayward first induced him to set fire to a barn, paying him therefor a certain sum; then he offered him two thousand five hundred dollars to kill Miss Ging; and finally, when he found that his courage was failing, drugged him with whisky in order to nerve him up to doing the deed. It is true that a self-constituted attorney for Blixt did give it out that he intended to set up a hypnotic theory in defense, but he never had the chance, as Blixt strenuously held to his first confession and himself denied any hypnotic influence whatever. A traveling hypnotist was, however, called in to see Blixt, and while he did not try to hypnotize him he expressed the opinion that he could be hypnotized."

It appears from this that there was no hypnotism in this case at all, but it has indirectly given rise to these questions regarding the laws of evidence, whether the court can accept as entitled to any credit the "waking story" of murder committed by the accused while under the hypnotic influence, and whether the evidence of a person given while in the hypnotic state, of what occurred during a prior state of hypnotism would be admissible in courts. The further question has also arisen, whether hypnotism is a

proper inquisitorial agent; that is, can it be properly used to detect crime. The law of Holland provides that a prisoner may be subjected to hypnotic experiments with a view to obtaining from him information which may lead to his conviction, but the statements so obtained are not admissible as evidence against him. K. L. In this country such a proceeding would be an infringement of the constitutional provision that no man shall be compelled to incriminate himself. Practically it would be an absurdity, because, in the first place, no man can be hypnotized against his will, and in the second, even though hypnotized, he would not reveal any secret that he would not disclose in his waking state. H.

The case of Spurgeon Young in New York created a great deal of comment at the time, and is interesting in itself, though perhaps not germane to the consideration of this exact subject.

Spurgeon Young, a colored boy, was used as a subject by a traveling hypnotist, while giving public exhibitions in Jamestown, N. Y. The usual performances were gone through with by Young when in the hypnotic state, and were repeated a great many times. Soon after the experiments Young died. The coroner who held the inquest sent out inquiries to the leading hypnotists of the country asking, in substance, if it were possible that the death of Young was caused by the strain of his hypnotic performances. As a result of the answers so obtained and as a conclusion of their own deliberations, the coroner's jury found a verdict that Young came to his death from diabetes and nervous exhaustion caused by hypnotic practice. M.

Other cases have arisen in which hypnotism has been incidentally touched

upon. In the case of the *People vs. Worthington*, reported in 105 California, 166, the defendant, a woman, was convicted of murdering her former lover at the instigation of her husband. The supreme court of the state in its opinion said:

"Counsel offered testimony as to the effect of hypnotism upon those subject to such influence. The court ruled out the evidence, and, I think, rightly. There was no evidence which tended to show that the defendant was subject to the disease, if it be such. Merely showing that she was told to kill the deceased and that she did it does not prove hypnotism, or at least does not tend to establish a defense to a charge of murder."

In the case of the *People vs. Ebanks*, reported in 117 California, 652, the defendant offered to prove by a hypnotist that he, the defendant, had made a statement while in the hypnotic state, from which he, the hypnotist, was ready to testify that the defendant was innocent, and that while in this state the defendant had denied his guilt. The court said: "The law of the United States does not recognize hypnotism. It would be an illegal defense, and I cannot admit it."

In 1893, in Lyons, France, Mme. Guivedraud died leaving her property by will to a professional hypnotist who had been living at her house with his wife. The will was contested on the ground that it was not the free and voluntary act of the deceased owing to the fact that the devisee gained the mastery over her by the use of hypnotism. N. The same contest could have been made and the same decision arrived at if the allegation had simply been that undue influence was used. It makes no difference what the nature of the influence may be.

Aside from the cases above mentioned the writer has been unable to find reports of cases involving hypnotism, though other cases have been incidentally referred to in certain magazine articles.

From the foregoing several things appear:

First, that there has been a vast amount of ignorance shown and a great number of incorrect statements made in regard to hypnotism in its relation to law.

Second, that no question directly involving hypnotism has been adjudicated, so far as the cases above cited are concerned, and probably not at all; otherwise they would have come to our attention.

Third, that no change in our penal codes or in our law of evidence is required by the advent of hypnotism.

In conclusion, it is respectfully submitted that if the following facts are kept in mind, there will be no trouble in deciding any questions regarding hypnotism that may arise in our courts or elsewhere.

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition."

"He is as free a moral agent to follow the dictates of his conscience as he is in the waking state."

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THE FRAUDS OF SPIRITUALISM.

BY REV. STANLEY L. KREBS, A. M., GREENSBURG., PA.

III PIERRIE L. O. A. KEELER.

In the Spiritualistic press this gentleman figures as "one of the best known mediums in this country."

I never had a complete sitting with him, for the reason that he would never give me one, for "lack of open time" was the reason generally assigned. I tried to arrange for an hour in Washington, D. C., and elsewhere, but without avail. He persistently refused to give me a date in advance, though I begged him to do so each time I saw him. So that the only chance I ever had of making any test whatever was when I first met him at Cassadaga, where I was introduced to him by a gentleman by the name of Ford, who claimed to be an old acquaintance of Keeler's. On that occasion I made a date with him, and had about fifteen minutes in his seance room. Once seated at the table with K. opposite me, I adjusted the looking glass and watched his lap, which I could see very clearly. He placed my two slates on the top of the table. Then he requested me to write out the questions I wished to ask of my spirit friends on a small note tablet which

was lying on the table, one question on each sheet of it. These four or five sheets he had me roll up into small balls or "ballots." When I looked over into his lap through my lap-glass at this point of the proceedings, I SAW A THIRD SLATE LYING ACROSS HIS KNEES. It was at this interesting moment that he suddenly said, "Conditions are not favorable. George (his guide) says you must seek other conditions. I cannot do anything for you." And insist as I would, he positively declined to proceed further. So that ended it, once and for all.

Now all I ask is, what business had that third slate in his lap? How came it there? (Still this particular question is not so hard to answer. For he had a whole pile of slates, as Slade had, on the floor behind his chair and *within easy reach*, so that it is easy to see how that slate could get into his lap without a miracle of levitation.) But, I repeat, what business had it there? Why didn't he tell me he wanted to use a *third* slate, and let me see it? Why did he keep it concealed in his lap below the table?

Subsequently a lady showed me a slate she had received from Keeler. It contained three messages, each written with different colored pencils, three colors in all. Every one of these messages would have suited me or almost anyone else, as well as they suited her, and she said that they were not what her father would say at all, from whom they purported to emanate, for her father, she asserted with emphasis, never did and never would address her by "hello!" a word frequently occurring in these purported paternal messages.

To say the least, all I saw at Mr. Keeler's residence looked sublimely suspicious, and while I do not call Keeler a fraud, simply because I would not be demonstrably sure of that assertion, yet I do want to tell what I saw him do, and let readers everywhere draw their own conclusions.

IV.

THE CAMPBELL BROTHERS.

Like Keeler, the Campbells never gave me a seance. Although I had a card of admission to an evening circle, for which I had paid one dollar in good United States cash, they refunded that money and requested me to leave the seance room, assigning as their reason for this request that they saw that *I was skeptical*. "But," I replied, "I am an honest investigator, seeking the truth everywhere and always, and am skeptical simply because I have never yet been convinced. I have heard of your excellent mediumship, and am come to see. Now is your chance to convince a doubter." This reply seemed to irritate or annoy one of the brothers, and so somewhat angrily or sternly he retorted that inasmuch as the other twenty-nine sitters were all earnest and sincere, my presence might "spoil the con-

ditions," which he thought I, as a gentleman, would not wish to do for these twenty-nine earnest and believing souls, each of whom had paid their dollar too. Seeing that he was obdurate, and not wishing to "spoil the conditions" for those twenty-nine "earnest and believing souls," I quietly withdrew.

But what was the real secret of Campbell's request, **HOW DID HE KNOW THAT I WAS SKEPTICAL?** A word will explain it all. That afternoon I, with a stream of other interested persons, visited the Campbell's elegant cottage to examine and admire their "spirit portraits," each one of which was indeed very striking, and had cost each sitter from \$35 to \$50 a piece. Whilst the others contented themselves with gazing at these pictures from a distance of from four to ten feet, I walked up much closer and scrutinized them critically through a powerful pocket microscope, in this way observing that they were *as much like ordinary pastels as one pea is like another*. **NOW, THE CAMPBELLS SAW ME DOING THIS.** That settled it. That same evening I was debarred from their seance in the manner described, though they were glad enough to get my dollar in the morning for said seance before they saw **MY INVESTIGATING TURN OF MIND**. What a grand opportunity those inspired (?) mediums lost for converting a skeptic and leading him from error to the truth! For, if the strong faith of twenty-nine "earnest believing souls" could not neutralize the supposed antagonistic influence of the impartial and open-minded skepticism of but one solitary and honest investigator, ready and glad to be convinced, why surely then, yea certainly and inevitably, mediums will have to gain their recruits and patrons

from the "gullible" portion of humanity. You are respectfully requested to leave your reason, common sense and judgment behind when you enter the door of the Campbell's sanctum, and to come prepared to gulp down everything as being just what they call it on their ipse dixit, without question, examination or a scintilla of sensible doubt.

"Most of them were investigators," writes C. Hagen, of large numbers of Buffalo people who turned out to see the Campbell brothers in mediumistic performances, "and this is the class of people the Campbell brothers cater to." Indeed! Is it possible! Then at Lilly Dale, where I met them under the most favorable circumstances, i. e., surrounded with sympathetic Spiritualists and personal friends, they suddenly lost their desire and specialty for catering to investigators. "They are always pleased to see old friends and to MAKE NEW ONES," continues Mr. Hagen. True, they stuck most touchingly and pathetically to the twenty-nine old friends, "tried and true," whom they had around them that evening at Lilly Dale, but they did not seem to care a rap (Mr. Hagen to the contrary, notwithstanding) about making a new friend, but seemed, on the contrary, to do all in their power to transform an inoffensive stranger who was within their gates that night into an enemy.

But they did not succeed. I am not their enemy, unless they are the enemies of truth. I am simply telling what happened, and I still have in my possession their own card of admission to prove it.

Truly, as Mr. J. Benoni Wateman says in writing of an unsatisfactory seance he had with the Campbell brothers, "something generally does interfere when things

get pinched down to a focus." Amen, Mr. Wateman, Amen! The only thing I regret is that I had no opportunity to pinch things down to a focus in the cases of Keeler and the Campbells, as I should like to have done.

A WORD IN CONCLUSION.

There are Spiritualists who love truth more than "isms," even if it be their own beloved Spiritualism. These are ready to see even prominent mediums fall (upon whose deliverances and performances they have been relying for their facts and philosophy) rather THAN THAT TRUTH SHOULD SUFFER. Such a man, I take it, is editor Francis. "We look for good results from what you are doing," he wrote to the writer on August 4, 1899. In a conversation with him in Chicago I had acquainted him with the fact that I had been investigating, and had discovered *an overwhelming amount of fraud*, all of which I do not give in this report. He very earnestly remarked, "Fraud is what the Spiritualistic movement needs to be thoroughly cleansed from, and the quicker the better. It must be placed on a scientific basis."

And this, by the way, is my views exactly of Spiritualism. The phenomena should be studied by *scientific men*, simply and purely *from the scientific standpoint*, to discover what *psychological* truth there is in them, and what laws of mind, or soul, if you please, are manifesting themselves in the phenomena of trance, telepathy, clairvoyance, telekinesis, and allied phenomena. This is just exactly the invaluable work the S. P. R. is doing, of which Gladstone said already in 1886, "It is by far the most important work now going on in the world—by far the most important," he repeated, reflect-

ing upon the words he had just uttered; and these, too, are the mental depths and mysterious activities of which the now sainted Dr. Philip Schaff, the greatest of modern church historians, wrote, when he put on permanent and public record (*Church History*, Vol. III, 465.) the words, "Clairvoyance, magnetic phenomena and unusual states of the human soul are full of deep mysteries, and stand nearer the invisible spirit world than the everyday mind of the multitude suspects."

It was said that nine-tenths of professional mediumistic phenomena are fraudulent. That leaves one-tenth as genuine, and indeed this one-tenth of genuine psychic phenomena, especially those occurring in *private families* and in cultured individuals "without money and without price," contain psychological laws of so marvelous and mysterious a nature, as to demand, I am now fully convinced, the most earnest and painstaking investigation of *the best scientific minds* the world can lend. And it is the very fact that these wonderful phenomena point to such sublime and transcendently important truth that renders imposture in this sphere all the more reprehensible and contemptible, dangerous and misleading.

It is, among other things, in the interest of this great truth, that this Report has been prepared. If it shall in any wise contribute to the clarifying of the atmosphere in the still cloudy but CLEARING world of psychic research, and especially if it shall tend to the destruction of the fraud business, the writer will feel more than repaid for the time and energy spent upon it.

Too Much Quiet is Injurious.

There is such a thing as injurious quietness. When a person is taken sick

nearly all the family invariably tip-toe around the house and talk in whispers or a hushed tone of voice. This is especially noticeable in the sick room, and this display of silence is most annoying to the patient. The running about and shouting of children through the house and loud talk by the older folk is not beneficial to the patient, but the household life should run on as usual, and especially when talking with the patient, a firm, clear, but gently modulated tone should be used. Most annoying of all is the loud whisper, which is worse than a loud tone of voice. In speaking to a person sick in bed sit where he or she can see you; don't get behind them and talk over their head. Avoid the common habit of following the doctor out of the room and holding a whispered conversation just outside the door of which the patient can only hear the hissing sounds of the whisper which has about the same effect on his nerves as filing a saw. If there is a piano in the house and the family or any one of its members is in the habit of singing and the patient does not actually object to it, let the music be continued as usual, only do not let it be noisy, for its discontinuance will injuriously affect the patient, and its continuance will be favorable, since music is no mean therapeutic agent.—*The Clinic*.

A Truthful Boy.

Papa (severely): "Did you ask mamma if you could have that apple?"

Five-Year-Old: "Yes, papa."

Papa: "Be careful, now. I'll ask mamma, and if she says you didn't ask her I'll whip you for telling a story. Did you ask mamma?"

Five-Year-Old: "Papa, I asked her. (A pause.) She said I couldn't have it."

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XII. CONTINUED.

Science, which deals only with *positives* and excludes from the philosophy of the objective natural philosophers all and everything except the bare natural phenomena or the properties of knowable things, together with their invariable relations (laws) of coexistence and succession, as occurring in time and space, and which laws are to be discovered by observation, experiment and comparison, reduces all that man can know, to a bare succession of phenomena as presented to him by sensations, and makes all inquiry into *causes*, both efficient and final, useless and profitless. Thus this doctrine, sometimes called positivism and naturalism, teaches that man is really conscious of or has experience only with internal changes—impulses, emotions and thoughts, as coexisting with and following in sequence the impressions from uniform or fortuitous outer coexistences and sequences. Through the projection system of nerve tracts, a man of the impressions impinging upon the surface of the body and in the order and sequence in which they emanate from external objects, are projected upon the brain cortex, there to assume the form of images with *time* and *space* arrangement which resembles the *time* and *space* arrangement of external objects and changes.

There is no proof that the brain cortex mirrors the external objects and changes exactly; for all mental images are forms born into existence by psy-

chical processes which employ for their material or fabric the subjective elementary qualities—cold, heat, pleasure, sound, blue, pain, silence and numerous others; all of which are original, inborn, inherent or *a priori* properties of the living brain cortex. The duplication in subjective qualities of the objective attributes of externals, in man's consciousness, can only be stated to be the harmony existing between our inner nature and the nature of outside objects and conditions of coexistence and succession. "It is not known," is the only answer that can be given to the question: "Why does the brain cortex duplicate in subjective mental images the objective features of external things, in just the way that it does, when other organs do not and can not?" All subjective qualities are the result of psychic processes or mentation and are purely mental products. These subjective qualities would slumber in all eternity, or remain, perhaps, in a state of non-existence, if such a state can be actually imagined, unless they were awakened into actual being before consciousness by environmental impressions and physiological stimuli.

The same subjective elementary quality can be aroused into existence, in consciousness, in more ways than one. There are at least two common ways in which this can incidentally or experimentally occur: First, the psychical processes which engender the elementary quality

in consciousness, can be awakened into activity by impressions reaching the brain cortex through the nerves of special sense or, in other words, by perception awakened reflexly; and second, the same processes can be awakened into activity by impressions reaching the brain cortex through the blood, continuity of tissue and lower nerve centers or, in other words, by perception awakened automatically. Before proceeding further, it were well perhaps, if the meaning of the terms reflex and automatic, as used in these articles, were given, because various authorities give different definitions of these terms. A reflex action is a response, whose nature depends upon the functions of the organs involved in the reaction, to a centripetal impression received a moment before by the reflex center or centers from the surface of the body. An *automatic* action is one that is not reflex, that is made up of co-ordinated actions which truly adjust one part of the body to another or adjust the whole body to its environment, and that does not depend upon centripetal impulses received pinging upon either the internal or external surfaces of the body, but upon those impulses stored up in the nervous system in the shape of memory—say twenty-five hours before or twenty-five years before. The difference between reflex and automatic actions, is in time. Reflex actions are involuntary and may be accompanied, or not, by consciousness. Automatic actions may be involuntary, like respiration, circulation, etc., or it may be voluntary, like willed movements, efforts to remember or recollect, etc. The amoeloid movements of the white blood corpuscles, leucocytes, are automatic. All thought is automatic, no matter whether it arises from perception engendered re-

flexly or from perception engendered automatically.

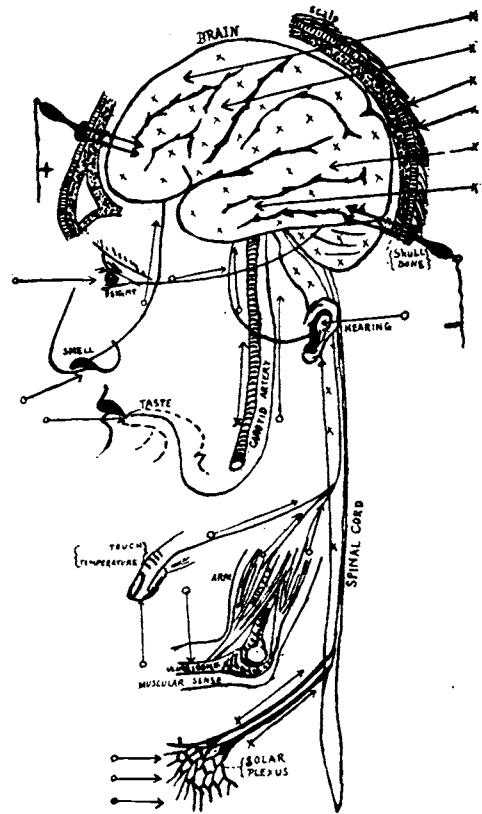
In nature, it is frequently seen that there are more ways than one in which the same results or effects can occur. Man, with his arts, by employing different methods of procedure, even in some instances diametrically opposite procedures, can often obtain practically the same results. Persons may be born who have developed to a marked degree in them the faculties which cause them naturally to become poets, orators, musicians, leaders of men, etc.; while in others these same faculties are so crudely developed that they can only become first-class poets, orators, musicians, leaders of men, etc., by long and laborious efforts. Gifted children—prodigies, geniuses, have in all probabilities cerebral areas or zones for perception which become *lucid* soon after birth, because these zones were automatically stimulated into precocious development, mainly through absorption of prenatal impressions; while ungifted though talented children have cerebral areas or zones which become *lucid* only after repeated sensory impression, mainly by perceptions engendered reflexly.

At birth, the psychic structure of the brain cortex is lacking in experience the many possible combinations which can occur between its many inherent, *a priori*, elementary subjective qualities. But contact with environment and conflict with nature's malevolences bring numerous possible combination of subjective qualities before consciousness. As our knowledge widens or our experience with the order of subjective images changes, so do we substitute for earlier opinions and beliefs, new ones. When our experience with phenomena is uniform, we can divine more or less correctly from

the present order of things and changes what the future is to be. Thus as a result of our repeated individual and collective experience with subjective qualities occurring in certain orders, we are sure that fire burns us and that rain will wet us; less sure that a bullet will not kill us and that oil stocks will not advance in value; and not sure at all that a strange cat will not molest our canary bird and that it will not rain tomorrow.

Man suits his actions to his opinions or conclusions if nothing prevents or forbids. Man's opinion or conclusion concerning cause and effect can only be in reality of his experience of the coexistence and succession of the inherent subjective qualities of the brain cortex with impressions from his environment. Habit and association may so fix a copy of subjective qualities in a certain order, corresponding to environmental, physiological and pathologically disturbed impressions, that at last, it becomes difficult or impossible to believe or imagine how the external order of things and changes, and of physiological and pathological conditions, can possibly be different than they seem to be to us subjectively. Our knowledge, based upon experience, is really limited to the coexistence and succession before consciousness of *a priori* subjective qualities aroused by impressions, and not to qualities of externals *per se*. But as our consciousness of sensations—perceptions, can be awakened either reflexly or automatically, we speak of *objective* experience and of *subjective* experience. By objective experience is meant consciousness of sensations due to impressions conducted by nerves of special sensation from external objects, whose perception produces thoughts that take cognizance of

the objects or agents themselves, because the inner subjective relation corresponds to the outer objective relation. By subjective experience is meant consciousness of sensations due to impressions conducted by continuity of tissue and by nerve tracts from lower centers, especially automatic centers, from external or internal objects and conditions, whose perception produces thoughts that take cognizance of



something else than the objects and conditions originally starting the psychophysiological reaction, because the inner subjective relation does not correspond to the outer objective relation.

Perhaps, by calling attention to Fig. 1, which represents a brain *in medias res*—in the midst of things and changes,

the difference between objective and subjective experience can be made plain. The arrows represent impressions—emanations or vibrations or motions, reaching the brain cortex by continuity of tissue, by nerve tracts and by nerves. In the phrase, by continuity of tissue, we include also the blood and lymph which are tissues possessing structure, *i. e.*, red blood corpuscles, leucocytes and blood plaques, only the stroma, instead of consisting of fibrous tissue, consists of a fluid medium, thus enabling blood and lymph to serve many functions. All impressions coming from objects and changes, which cause man to take cognizance of the objective features of these objects, reach the brain cortex through the optic, olfactory, auditory and gustatory nerves and the nerves for touch sensation, and are represented, in Fig. 1, by the arrows with *o*'s attached. All impressions coming from objects and conditions, external to or within the brain, which fail to cause man to take cognizance of the objective features of these objects and conditions, reach the brain cortex through continuity of tissue and through nerve tracts from the lower nerve centers which have responded to the impressions and projected upon the brain cortex, not the neural changes caused by the impressions, but only their own impulses, and are represented, in Fig. 1, by *x*'s and by arrows with *x*'s attached.

A man, turning his eyes toward heaven on a clear night, sees by the light which they emit or reflect, stars, whose number, color, size, shape, position and time of appearance and disappearance, he can observe, think about and form conclusions or beliefs concerning them. The perception of stars in this way, we would call objective experience with stars; and im-

pressions from such stars would be represented in the diagram by arrows pointing toward the eyes, with *o*'s attached. But if a man falls and strikes his head sufficiently hard, he is apt to see flashes of light which, in some instances, is perceived as stars. The perception of stars in this way, we would call subjective experience with stars; and impressions causing such perception would be represented in the diagram by arrows with *x*'s attached. A person, who is dreaming of stars, has visions of memory stars passing before his mind. This is also subjective experience with stars and, as it arises from processes mainly within the brain, the impressions causing such perception would be represented in the diagram by *x*'s alone. Thus we see that a person may see stars which really exist in the objective world and which excite perception of themselves reflexly, or else, a person may see stars which have no objective existence but which exist in consciousness because their perception is engendered automatically from *a priori* subjective elementary qualities of the brain cortex itself. Further, a perception of *yellow* may be awakened in a person by placing a sheet of yellow paper before him or by mixing santonine with his food; a perception of *sound* by ringing bells in his presence or by giving him a moderate size dose of quinine, or pathologically the presence of wax in the ears may make him hear all sorts of noises, from a light blowing sound to that of steam whistles; a perception of *cold* with shivering by placing him in a cold bath or by giving him a sufficient dose of phenacetin or other coal-tar antipyretic; or perception of something disagreeable, such as snakes, rats, vermin, etc., by actually placing them before him, and which may fill him with

disgust or terror, or, as a result of blows upon the head, of disease, or of drugs, abnormal brain states may engender perception of these animals, animals of the mind—visions, which also may fill him with disgust or terror.

From the foregoing, it can be seen that the same subjective elementary qualities are not always awakened in consciousness by any one unalterable condition of affairs, either external or internal to the experiencing person. No doubt, the possibility of awakening perception reflexly and automatically is in a large measure responsible for the claim that man is endowed with a dual consciousness or two Minds—Objective Mind and Subjective Mind. As a matter of fact, there is no evidence today that shows that man is animated at any time by such entities—metaphysical entities—as an Objective Mind and a Subjective Mind. Some acts, physiological or otherwise, are performed knowingly by man, while others are performed without his knowledge; hence the latter kind of acts are called subconscious. Nevertheless, all acts are conscious acts of some sort. All subconscious acts, such as reflex and automatic actions, are merely due to physiological activity of the reflex and automatic nerve centers—not, as many claim, to activity of the Subjective Mind. All thought, in whatever manner it is awakened, is automatic in character, and its direction and contents are influenced or controlled more or less completely by emotional states, habits, association, education and experience, all of which suggest to man present mental images and stimulate the psychic processes, grouped together as imagination, to form combinations of mental images, or concepts of probable, possible or impossible future conditions and happenings.

If, as many claim, objective experiences were the only cause of our thoughts and modes of thoughts, then the experience with the many different associations of ideas based upon sensory data, would be the moulder of our psychic nature and our sole educator. As a matter of fact, objective experience is not the sole educator or guide for action, with men. The psychic nature of man is purely the result of experience with subjective qualities, no matter how awakened in consciousness. Knowledge of the fact that the psychophysiological cycle in all persons is composed both of objective and subjective experience, enables psychic investigators to understand the reason for the existence of so many psychic healing methods and to judge the value of these methods in actual clinical practice.

All intelligent readers, who are still in possession of open minds and common sense, can see for themselves that psychogenesis is an important subject for study by all psychic healers, for it really furnishes the true basis of the whole doctrine of Suggestion or of psychotherapy. Any person understanding psychogenesis, will not, like so many hypnotism *dilettanti*—those who delight in promoting the doctrine of hypnotism, metaphysical healers, Christian Scientists and the like, attribute impossible powers to Mind and other entities; but they will recognize that brain and body react mutually according to biologic, physiologic and psychic laws. In spite of what may be said to the contrary by Christian Scientists and psychic codists, pathists and fadists, the mind must react undesirably and unpleasantly to pathological bodily conditions. That great psychologist, Shakespeare, who seems to have known everything concerning human nature, truly spoke sense when he said:

“We are not ourselves
When nature, being oppress’d, commands
the mind
To suffer with the body.”

—*King Lear*.

(To be continued.)

THE REAL SELF.

BY WILLIAM WALKER ATKINSON, CHICAGO, ILL.

NOTE.—In a previous number of this journal there appeared an article, written by myself, entitled "The Real Self," which article has been used as a foundation for the present one. In the present article I have endeavored to give the broader view of the subject which has come to me.

Many of us are accustomed to thinking of ourselves on the physical plane alone. When we think of the Ego—the "I" of ourselves, we picture it as a human body with organs ranging from the finest—the brain, down to those of coarser atomic structure. To one living on this plane of consciousness the body is the *real* self, and the Mind but an appendage to the body. Such a man speaks of "my mind" or "my soul," as he speaks of "my hat," "my coat," "my shoes"—as things belonging to him, which he uses, but which are not *him*. To him the Body is the real man—the Mind something useful to the body—the Soul a nebulous hypothetical something of which he has but a hazy idea and no consciousness. He lives on the physical plane alone.

Others picture their "I" as Intellect or Mind, having control of the body and its organs, and having its abode in the brain, or brains, of the human being. To these people the Intellect is the Real Self, in fact to many of this class the Intellect is elevated to the position of God, and they bow down to and worship it. They realize the subjection of the body to the Mind, and are aware of the wonderful powers of the latter over the particular body under its control; the bodies of

others; the minds of others. To them the Intellect is the highest self, identical with the Soul. They are conscious of the wonderful workings of the mind, but are conscious of nothing higher. To some of them death seems to end all, their idea of mind being that it is a product of the brain. Others feel that somehow, somewhere, their Intellect will maintain its existence, but it is merely a *belief* or *hope*, based upon the words of others who have claimed authority to speak. They have no consciousness of pre-existence or future existence—no perception of that REAL SELF which *knows* itself to be Eternal.

A third class have so far progressed along the Path of Life that they have crossed the borders of a new plane of consciousness. They are in a strange land—they see no familiar landmarks—they do not recognize the country that lies before them. Their friends, whom they have left just a few feet behind across the border, do not seem to realize the difference the short distance has made to those who have traveled it, and therefore doubt the prospect seen from the new point of view. Those who have crossed the border find that they have acquired a *consciousness* of a real Existence. The "I" consciousness has passed beyond the Intellectual plane and is able to look back to that plane and the one still further back, the Physical plane. "I" recognizes the value of both Mind and Body, but regards them both as but instruments, tools or servants, with which to work. "I"

feels that it has existed from the beginning (if beginning there was) and will exist until the end (if end there be). "I" feels a keen pleasure in mere existence—in the NOW. "I" knows itself to be a part of the WHOLE THING—knows that the UNIVERSE is its home. "I" knows itself to be a tiny drop of spirit from the Great Spirit Ocean; a ray from the Supreme Sun; a particle of the Divine Being, encased in a material body, using that body and a force called Mind, with which to manifest itself. "I" does not at present understand all things—far from it. It has not as yet been able to bring its tools to that degree of perfection. It merely *knows* that it IS, has ALWAYS BEEN, and ALWAYS WILL BE. "I" allows Intellect to indulge in speculations, but contents itself with the knowledge that it IS—it frets not itself with the problems of the past or future, but lives in the NOW, and knows itself to be a part of the WHOLE. "I" knows that it cannot be destroyed or injured—that it exists in accordance with Law (and that Law is Good) and asks no further light at this time, knowing that in its progress through matter, discarding sheath after sheath, more *knowing* will surely come. It says, trustfully and confidently, to the Absolute: "Thy Will be Done."

Knowing itself to be immortal, "I" has no fear of the death of the body—one body is as good as another to it—it is willing to lay aside the body as it does a coat, when it has outworn or outgrown it. Knowing itself to be impregnable to harm, "I" has no Fearthought—it fears nothing. Knowing that the Law is working for development (always for ultimate good) "I" is not disturbed by the cares, troubles and sorrows of Life—it knows them for what they are. The body may

be in pain, the mind may be burdened with sorrow, but "I," *knowing*, smiles.

"I" knows itself to One with the "I" of all living creatures, and knowing this it cannot manifest Hate, Fear, Envy, Jealousy—it cannot Despise or Condemn. These and other feelings of the old life drop from the person like a discarded mantle when "I" mounts its throne. "I" recognizes that others may not have progressed so far on the path as itself, but knows them to be but fellow travelers on the same road, who are doing the best they know how, considering their stage of the journey. "I" recognizes Ignorance—not Evil. "I" has but one feeling toward Mankind and the whole living world—LOVE. Aye, Love and Comradeship for even the *last man*, for it knows that that last man cannot be left out of the great scheme of Life.

"I" knows that it has traveled a long road leading to its present position, and that all Life is traveling the same. "I" looks back and sees others covered with the mire and dust of the road, far back on the Path, but knowing that it has traveled the same stage of the journey—been covered with the same mire and mud—it cannot condemn. "I" knows that it is but on the threshold of the new consciousness—the borderland of the Cosmic Knowing—and that far beyond lie regions of marvelous beauty which will in turn be traveled and then on and on, increasing in strength and knowing-power each day. "I" sees endless phases of existence opening up to the vision—it cannot at this time *understand*, but it knows of the existence of the Law, and is content. "I" has the courage of Intelligent Faith, and presses forward cheerfully to the Divine Adventure. All this—and more.

To the man or woman who under-

stands, the task of self-development becomes a labor of love—an exalted task rather than the mere selfish striving after power. As the sculptor saw in the block of marble the form of the angel, and was impelled to cut away the surrounding material in order to liberate the angelic form—so may we, seeing the God-like form within us, strive to liberate it. That inner form is the real self—the “I.” If you have never realized this truth, relax body and mind and indulge in a little introspection; turn your gaze inward; listen to the voice of the Soul. You will be conscious of a faint recognition of the Something Within striving to make itself manifest to your understanding—asking for the proper tools with which to work. Listen, listen in The Silence! Day by day the Voice will grow plainer—day by day the Light will grow brighter—your own is coming to you, at last. O, joy unspeakable! O tears! O laughter! After long ages you are coming in sight of the Promised Land.

Know yourself O Man! Know that you have within you the Divine Spark, to which both body and mind are but servants. Know that your body is the Temple of the Living God and respect it as such. Know that your Intellect is but the instrument of the manifestation of the Soul—the “I.”

Do not crawl on your belly like a worm; do not humble yourself in the dust and call upon heaven to witness what a despicable creature you are; do not call yourself a miserable sinner worthy only of eternal damnation. No! a thousand times no! Rise to your feet; raise your head; face the skies; throw back your shoulders; fill your lungs with Nature’s ozone. Then say to yourself: “I AM.”

Man has acquired a wonderful power

when he can *understandingly* say: “I AM a part of the Eternal Life Principle; I AM created in the Divine Image; I AM filled with the Divine Breath of Life; Nothing can hurt ME, for I AM ETERNAL.”

The first requisite for the acquirement of an understanding of the Law is the recognition of the existence and the power of the Real Self—the “I.” The more complete the recognition the greater the power. Specific directions for the acquirement of this faculty of recognition cannot be given. It must be grown into and felt, rather than reasoned out by the Intellect. You will not be long in doubt as to whether or not you are on the right track; if you are right you will begin to realize it at once. You will have glimpses of it, and then it may slip away from you for a while, but fear not, you cannot escape it in the end.

You will feel that your body is but as a suit of clothes, which whilst covering you temporarily is not YOU. You will feel that you are separate and apart from your body, although for a time living in it. You will feel that you could as well live in some other body, and still retain your sense of individuality. You will realize then even your mind is not You, but is merely the instrument through which You manifest yourself, and which being imperfect prevents the complete expression of the Soul. In short, when you say, or think, “I AM,” you are conscious of the existence of your *real* self, and feel the growth of a new sense of power within you. This recognition of the self may be faint, but encourage it and it will grow, and whilst growing will manifest itself to your mind by impressing upon the latter the knowledge of the proper plan for further development. It is another

example of "to him that hath shall be given."

This mere calling of their attention to the fact, will awaken the first glimmer of recognition in some; others will find it necessary to reflect upon the idea and awaken to a recognition of the Truth more slowly. Some will not *feel* the Truth. To such I say: The time is not yet ripe for your recognition of this great Truth, but the seed is planted and the plant will appear in time. This may seem like the veriest nonsense to you now, but the time will come when you will admit its literal

correctness. You will find that a desire has been created that will cause a mental unrest until more light is received. As Walt Whitman says: "My words will itch in your ears till you understand them." As Emerson says: "You cannot escape from your good." To those who feel the first indications of the awakening of the Soul, I say: Carry the thought with you and it will unfold like the lotus, naturally and gradually; the truth once recognized cannot be lost, and there is no standing still in nature.

LIVING ABOVE THE SENSES.

BY F. S. MEACHAM, M. D., OAKLAND, CAL.

What do people really mean who talk about living above the senses? There is an increasing army that claims to be so living. Does our observation of them lead us to believe that they are telling the truth, or rather are we forced to think that they are self-deceived? Do they really act sufficiently different in the presence of sensations of any kind to confirm us in the belief that they are in some mysterious realm above the necessity of these channels of information? Do they when confronted with pain, misfortune and death act so differently from the rest of the race that we must, perforce, believe their claims true?

Or, if we grant that they are in many ways peculiar, is it of a type that necessarily means superiority? What makes them thus superior, *if* they are so? Can it become a possession of ordinary mortals? How obtain this possession, *if desirable*? These and a thousand other

questions crowd themselves upon us for answer, when we listen or read of this much vaunted possession.

We are told that inspiration, or intuition, or the silence is the road to this coveted place.

But what are these? What really is inspiration? How are we to know when we are inspired? How determine when anybody else is inspired? By what or by whom inspired? Do all who are thus inspired agree in the main essentials of life and conduct? Do they come any nearer agreeing than the rest of the race? Is their advice any better, apparently, than what we get from others who make no such claims?

How do they determine the source of their inspiration? Why don't they agree better as to what inspiration is and how we are to obtain it? Each one seems to have a patent of his very own on *the true and only brand of inspiration* that can be

relied on. With so many types, how determine the genuine? If each attempts to look within only, as we are taught by a growing number to do, who will be left to look without? Certainly the without should not be neglected. Is it safe to trust the outside to simply soak in, or would it be better to take some of the more desirable of it in voluntarily?

Granting that each is a law unto himself, that each of us will react upon outside stimulation according to what he really is mentally, morally and physically at that time, and granting, finally, that all the outside can do is to furnish opportunities, still we would be forced to ask, are opportunities so unimportant as to need no attention? If opportunities are outside, and we are always looking for God within, how are we to be able to select properly from among these opportunities? Is it reasonable to think that we will be just as aware of them with the attention always within, as if we took an occasional excursion outside? How can we become acquainted with these opportunities save through these despised senses? And even if we are driven, at last, to accept, with Spenser, a *transfigured realism*, still the *outside* is there, and our attention to the senses and perceptive faculties accentuates our impressionability, so that more, and ever more, of these opportunities present for consideration, as we attend and examine. What do we really mean by looking within for inspiration? Is it not true, after all, that the outside is just as essential as the inside? Even if we hold that it is impossible to really see the outside *as it is*, yet that *same outside must always be there* in order that we *may see at all*, and the nature and amount that we will see or perceive will depend on the nature and number of occurrences

taking place outside *that are capable of stimulating our senses*.

So that even if I, as a personality, modify these impressions by my character, yet the raw material comes from my environment. Inspiration, is not, then, a thing to itself but one among many other faculties and capacities for becoming aware of the without and the within.

We are told again by these same people who have no use for the senses, or ordinary reason, that intuition is vastly superior to reason.

What is intuition? Is it anything more than extremely rapid reasoning? If so, what is it? How does it come to be so superior? How determine that it really is so superior? If judged by its fruits, would it be so deemed? Is it necessarily superior because it gives information that we cannot get by any other route? The ear, for instance, gives information that the eye cannot give, but does that prove that the ear is superior to the eye, or that we really have no use for the eye?

So does the possession of intuitional and inspirational powers give material for thought; but, in no way that I can see, do they exempt us from reasoning on that information and spelling out what it means.

Reason cannot see nor hear the outside world, but it must be active if we are to know just what these sense impressions mean.

Intuition does not, if we may judge it by its fruits, give any hard and fast knowledge of truth. The hard and fast facts and truths given by one intuitionist are as flatly contradicted by another. They do not simply supplement each other, but contradict each other. One must die that the other may

live, for I hold that there are no contradictions in the truth. One truth always fits in and supplements another, no matter where either comes from, nor through what medium we become aware of either.

When we find two statements at war, we need not try to harmonize them by relegating them to different planes, for the planes do not war; they are but parts of one whole. This is a universe, not a diverse, nor a multiverse.

A truth on one plane is a truth on all planes. Fuller and more complete it may be, but not contradictory.

So many, in the so-called new thought, try to get rid of answering hard questions by informing you that you must get out of the senses before you can know. That you must climb up to where they are, so that you can see that the senses are liars and deceivers.

All this is but deceiving ourselves and attempting to deceive others. A truth is a truth everywhere. The different planes of the universe do not contradict each other, and when we understand we can see that one plane is but a growth, an extension of the others, so that there can be no contradiction.

This attempt to escape reasoning, to escape harmonizing our experiences on all planes, is detrimental to our success. It leads to all kinds of ridiculous statements and attempts to live in a manner that can but result in ill health and financial failure. Look at the thousands of wrecks caused by psychic investigation, wrecks to morals, health and finances. All this is because of our vain endeavors to separate the world into segments, and to disregard all save the segment we happen to be investigating at the time. This leads to unbalancing of our mental lives and consequently an unbalancing of our

temperaments and bodies, and of necessity to failure, physical and mental as well, for success is balance, it is harmony.

I do not for a minute think that one must be ill to be a medium, as we call them, but they, many of them, are ill, because their subconscious lives are developed at the expense of their voluntary powers, or in excess of them, hence *they feel* in excess of what they analyze, and become unbalanced, and the extra strain on the emotional centers causes them to break down, and the ill health is the result.

It is only necessary to restore the balance and keep the analytical, the voluntary, *which are the inhibitory powers*, developed up to the emotive ones, to keep the balance, and I maintain that it can be balanced up, not down, that the reasoning and voluntary powers can be kept even with the others, and deny that the others must, of necessity, be suppressed or nearly so, to be healthy. The experience of thousands who are perfectly well, and yet spending their lives investigating these topics by means of personal experiences at that prove the possibility.

Suppression is weakening, no matter when we suppress, provided the thing suppressed has powers that might, if regulated, be for good. A mere reasoning machine is just as ill adapted to the world in which we live as a mere feeling machine. The ideal, and the one we are daily approaching, is a balance of the two. This balance can never be reached, nor maintained, by living above the senses, nor above the reason either, but by regulating all so as to fit into and supplement the highest and best we know.

Let us live on the earth now and here, using all the faculties we possess to the best of our abilities, and the developed

character thus maintained, will carry us, both here and hereafter, to an environment fitted to satisfy *our every real need*. All motion is toward equilibrium, and that cannot be attained 'till desires of all kinds are approximately satisfied. Progress will continue—change will continue to take place until it is consummated.

A recognition of this fact and a hearty co-operation with it will immensely enhance our progress and increase health, bodily and mental as well. Let us use our inspirational and our intuitional faculties, let us calm down, enter the silence, become receptive if we wish (and the immense value of these conditions will only be denied by those who know nothing of them), but let us use our senses and our reason as well, and at times be positive, critical, analytical, skeptical if we will, but at least insist that we know where we are, so far as capacity will permit. Let us not endeavor to become mere empty bags, to be filled with anything and everything so we are filled, but see to it that it is of the best we can understand.

It is only when some of these powers are separated from the rest and so exaggerated as to unbalance and unfit us for our every day duties that I protest or disagree. As parts of one whole, they are all right. As superior and all that is needed, they are dangerous and lead to idiocy, not sense and balance; to disease, not health; to misery, not happiness.

Alone, they cannot be understood; as parts, they are as plain as any other parts are, and as useful and no more so, for leave out any, and we are immediately unbalanced. Not the *possession* of a faculty *but its misuse* constitutes wrong. Each power is good when co-operative with all the others for the true, the good, the pure; and any of them, even inspira-

tion, intuition, or prayer, becomes a curse if used alone to contradict or tyrannize over the other powers.

Liberty and co-operation, not tyranny and suppression, should be our aim, both in our soul powers and governments.

The Effect of Modern Education Upon Children.

The stress of modern education has enormously taxed the brains of children by the multiplicity of studies. Children cannot assimilate the ideas in widely differing departments of knowledge at one and the same time. The effort to do so deranges, in many instances, the entire nervous system of the child. The so-called nervous child is not only not normal, but may be the victim of the educational methods of the present day. The examination system is often a horror to such a child, as the writer knows from his own experience. The studies required of a growing child should never be allowed to disturb the health or interfere with proper rest and exercise. The modern city child seems to be unable to endure the burdens of civilized life as easily as did the children of the past, who were brought up in the country and spent the greater part of the time in the fresh open air. Whether our fathers were more hardy and robust as children than the progeny of the present generation may be an open question, but certainly the conditions of civilized life have so completely changed that at the present day mental and physical education possess equal importance for the growing child. The mind of the child today is too often developed at the expense of its vitality and health.—*W. M. D'Aubigne Cahart, M. D.*

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

(Continued from December Number.)

My ideals are always straight and true and commendable, and the impulses which I furnish to the sympathetic man are as clean as the water which bubbles from a spring, or as the light which emanates from the sun. I am very careful about the purity of the life-flow which I send to my sympathetic brother, but after it passes through me and out into the other shapes, it does not appear like the same message which I issued to the family. I find that even the nutrition which he has to accomplish for all our family is many times poorly done and that sometimes one member of the family suffers and sometimes others. I have known the bony man to develop tumors and inflammations and all sorts of troubles. I have known the skinny man, and indeed all the others of them, to grieve, each in his own peculiar way, and of course it is always the fault of the sympathetic man, as he is the family provider; and as I am the spirit which animates the sympathetic men, the trouble, by those who look far enough, is usually laid at my door, so that the monuments of pathology erected in various parts of the human body to sympathetic mistakes or inadequacy are usually interpreted by the more enlightened of human diagnosticians as telltale evidence of a sinful life on my part. I have been thinking wrong or feeling wrong, and consequently living wrong, and hence have visited disease upon my family instead of keeping them in a

healthy state. I have suffered keenly from this injustice, for I have always been conscious of the cleanness of my motives at all times and in all places, and I have long since wanted an opportunity to explain why it was that the composite man was troubled with so many wrong and wicked tendencies, moved by so many unhappy and unworthy emotions, entertaining so many incorrect, illogical and badly distorted thoughts, and as a consequence why chronic sickness for the whole family was so universally prevalent; and this at last is my opportunity, and I want you to know right now that the trouble lies not with myself, or with any other member of the family other than my sympathetic brother, who is my particular physical embodiment.

It may seem to you a little cruel and uncalled-for for me, a member of our happy family, to stand here and claim that all the chronic illness which is visited upon any and all the various members of our composite shape is all to be laid at the door of one of our number; and if this is so, why has he not been found out long ago and been held responsible for the mischief which he has done?

As to this last point, why this great truth has not been commonly known for ages past, that is easy enough to explain, because doctors have been in the habit of making their diagnoses to a great extent upon the testimony of the consciousness of their patients, and the patients

are seldom conscious of the changes which have been wrought in their body by their unconscious part, and there has, therefore, been a universal tendency to simply deal with effects in a superficial manner, whereas the real causes of illness have remained untouched undiscovered, and still in operation.

And then, too, doctors have not done enough thinking for themselves, but have been too menial in their deference to so-called authority. If you will chase this word "authority" down, I think you will find it would mostly be understood to mean a man who has occupied some public position and has written a big book, either one or both of these being enough in the minds of the average members of the medical profession to constitute him an authority upon the subjects upon which he treated, just as though books did not have to be rewritten and the mistakes of professors repeatedly corrected. But doctors have been illogical, and hence have not gone as far in their medical discoveries as they would have done if their brains had been freer or better trained.

I mean by that simply this, and I tell it to them right in their faces, and they can talk back if they want to, but my advice to them is to open their ears and keep their mouths closed, and see if what I am saying does not sink into their consciousness and awaken them to the truth of my accusations: there is not a medical college on the face of the earth that does not tell all about the voluntary muscles and the involuntary muscles, and how the voluntary muscles are supplied by the cerebro-spinal nervous system, and how the involuntary muscles are supplied by the sympathetic nerve. They describe very accurately the location of the involuntary muscles; they say that the invol-

untary muscles are found in the muscular coats of all the tubes of the body; they surround the sweat and sebaceous glands, the entire alimentary canal from the mouth to the anus, and all its branches, including the salivary ducts, the ductus communis choledochus, pancreatic duct, and the various glands that are found along the entire length of the intestine; they surround the bronchial tubes to their minutest ramification, they surround the tubes of the urinary apparatus, the sexual apparatus, and supply a coat for all the blood vessels and lymphatics. In other words, the involuntary muscles of the body have under their control the entire nutrition of the whole composite man. It is through their action that all supplies are brought and all waste carried away. It is said that all disease begins in blood stasis, or congestion, and it is weakness of the involuntary muscles that permits congestion to take place.

Now, this far doctors have gone, and everybody that is posted in medicine is perfectly familiar with these facts as stated. They also acknowledge when questioned, and seem to partially realize, that the sympathetic man is the one who furnishes the steam which runs this entire machinery of involuntary muscles. In other words, the nutrition and repair of the entire body really depend upon the sympathetic nerve that feeds and supplies all the involuntary muscles. Where they are illogical is right here; they have not gone any further than to admit these facts. They are not hunting for the waste and repair of the sympathetic nerve. Having the keys to the medical kingdom in their possession, they do not seem to have the sense to turn them and unlock the gate and look within. They know that sympathetic forces dominate and control

the peristaltic action of the entire body, and that means the organic life of the body, the functions of the body, and all forms of bodily activity, and yet they do not go the important further step of looking to the waste and repair of the sympathetic nerve as the essential element to success in their efforts to either maintain or restore the equilibrium of life, which we know as health.

Here is where they are illogical and stupid to an extent that makes me out of patience with them. You see they admit that all our nutrition depends upon the sympathetic nerve, and consequently that all repairs of bodily waste must come through the same stimulating force, and yet they neglect to take the sympathetic nerve force into consideration when they come to treat the case. The sympathetic nerve fibers may be impinged and spending the vitality of the sympathetic nervous system in a most reckless and prodigal manner, but the fact will entirely escape their notice, for they do not seem to know enough to hunt for excuses of sympathetic nerve waste in cases of lowered vitality. They simply hunt for weak spots in the body generally and ignore entirely the first cause of the weak spots.

But if I keep on expressing my feelings upon this subject I shall get so warmed up that I shall forget to stop. And then, too, it is more or less of a digression and does not properly belong to this impersonation, so that although I would like to say more upon this subject, I do not feel at liberty to do so on the present occasion. You see these impersonations are not undertaken in the interest of any theory of health or disease, and no advantage of your attention is going to be taken to demonstrate to you the important relationship between pelvic troubles and bodily vigor or re-

active power; but I really wish to insist at this point that you stir up doctors to a realization of the fact that we do live by the sympathetic nerve, and that the first step to take in the cure of the sick is to know what constitutes sympathetic nerve waste; in the next place to know where this takes place; and in the next place to stop the waste, securing the freedom of the nerve fibers from undue impingement and irritation; and in the last place to employ as finishing measures such agencies as will restore sympathetic nerve power in order that the machinery of the body may have a sufficient supply of its own native steam with which to accomplish its purposes.

Here I am again wandering from my subject. It was a good dose for you, however, and I do not regret it at all; but you must forgive me if I seem to transgress, and come back with me now to the reason why it is necessary to throw the whole blame of what goes wrong in our composite family upon our sympathetic brother.

I am particularly anxious to have his condition looked into, because he does not carry out the intentions which I pour into him true to my meaning; I mean good, and he makes me mean harm; I mean virtue, and he spurs the body into vice; I mean that our family should be truth-guided, and I send truthful messages, and he distorts my meaning into lies and urges our family in by-paths of mischief of all kinds; I mean honesty, and he interprets my message to our family to mean dishonesty, and so on to the end of the chapter. In other words, he seems to hear crooked. I talk as straight as I can and try to make my meaning plain. I understand what God and His angels want of me, and see my duty plain, and do it in

a conscientious manner; but if you will sift the evidence carefully you will see that right in my sympathetic brother is where the transfer from light to darkness takes place, and here is where the mistakes of life are made.

Perhaps you will understand from his own impersonation how it is that he gets all tangled up and makes a lie out of the truth so many times. At any rate, I have not the liberty on the present occasion to take you into a detailed account of how it happens that my sympathetic brother oftentimes proves to be so imperfect an interpreter of life from me to the forms which I have created so as frequently to guide them into directions which I am horrorstricken at their having taken. Now mind you, I don't accuse my sympathetic brother of being dishonest or dishonorable, or doing anything out of the way which he can help. I simply say that oftentimes he does his work poorly, and that when as a matter of observation it turns out that our family of shapes goes wrong, either individually or as a whole, taking the road to sickness and disease and death instead of keeping the straight and narrow path that leads to life and health eternal, we find that the forces which guided to the mischief had their beginnings in my sympathetic brother.

To many of you this rather severe calling to task of my sympathetic brother may seem not only uncalled-for, but rather unfeeling, for the simple reason that my sympathetic brother in his own impersonation confessed his fault and appealed to the medical profession to relieve his terminal fibers of embarrassment in order that he might be able to supply all the various organs of the body with their peculiar rhythm, and in sufficient force

to enable them to do their work as organs, well and conscientiously. In other words, he was saying that he was inadequate to his task and wanted help. I have simply to say that there are those in the audience who did not hear my brother speak, and I owe something to them. And in the next place my brother, like the rest of our family, is my own creation, and when I find fault with him I am simply finding fault with my own work, and I feel that it is my privilege to do so to any extent I choose. I know as well as you do that it is not right to be too hard on one's self. At the same time it must become a matter of universal knowledge just where the mischief lies in our family that permits so many of the human species to drag on in sickness whereas they are created for the enjoyment of health during their earth life.

(To be continued.)

The Relation of Health Laws to Mental Healing.

BY ALBERT WHITEHOUSE, DURHAM, N. C.

In my fourteen years' study and experience in all that pertains to the promotion of physical health I have given an important place to Mental Science Healing. I concede that very many conditions of ill health can be overcome by proper use of the potent forces of the mind, but I do not find that Mental Science healers have a sufficiently important regard for the natural laws governing health; for Hygiene, Physical Culture, Hydropathy and other natural agencies used in the promotion of good health.

I consider that some cases eventually cured by Mental Science, after treatment for months, could have been cured sooner if the methods had been supplemented

by some of the agencies just mentioned, suited to individual requirements.

To illustrate: Chronic constipation, which is a very common disorder and frequently the initial cause of other serious abnormal physical conditions, will produce lassitude, impure blood, headaches, tendency to melancholy, etc. Chief among the causes which produce this trouble are a sedentary life, the neglect of the calls of nature, lack of sufficient fluid to supply the demands of the body, etc. Now, admitting that the mind, properly directed, has a certain amount of control over the functions of the body, can it control those functions so perfectly that the ordinary rules of health may be ignored? The body needs a certain amount of liquid daily, to supply the various secretions, and a certain amount of muscular activity. It calls for judicious dieting, etc., and a proper mental attitude to keep it in a normal condition of health.

Can a person enjoy perfect health and derive the benefits of Mental Science teaching if he leads a sedentary life, drinks hardly any liquid, eats indiscriminately or too fast, or if he consumes too much food and does not masticate it properly?

Mind is said to control matter, but mind controls matter only when it works under The Law. If The Law be not conformed to, what occurs?

The physical laws to which the material body is amenable and the laws under which the mind can control the body must work in harmony with each other to produce harmonious and happy results. The Laws of Nature do not over-rule one another.

I think I have shown clearly that the matter of giving consideration to the Laws of Health and to such natural agencies

as Physical Culture, Hygiene, etc., should supplement or form a part of Mental Science Healing methods.

[This contribution is merely an introduction to the series of physical culture lessons, by Mr. Whitehouse, which will appear monthly in *SUGGESTION* during the year 1902. The first installment of these lessons has reached us, but it is so extensive that we could not publish it with our other long articles this month. However, it will be given the place of honor next month, and we do not hesitate to say that the first installment, alone, is worth the price of the whole year's subscription to *SUGGESTION*.

Mr. Whitehouse has devoted fourteen years' study to the subject of physical culture, in this country and Europe; has held the position of physical instructor in several of our leading colleges and universities, and at the present time is physical director of Trinity College, Durham, N. C.

The physical culture lessons before us show that Mr. Whitehouse understands his profession thoroughly. His articles are well written and he has the happy knack of expressing himself so clearly that no one can fail to understand every line of his instructions.

We take great pleasure in introducing Mr. Whitehouse to our readers and can assure them he has a treat in store for them in the February number of *SUGGESTION*. All his articles will be illustrated by halftone engravings.—Ed.]

It is among the surprises which give a relish to history, that one age not only reverses the verdict of another, but that the by-word of one generation becomes the glory of the centuries which follow.—*Ian Maclaren*.

A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

Medical Superintendent of the Chicago School of Psychology.

A perusal of my recent clinical reports will show that all the cases I mentioned had chronic functional troubles of the main organs of nutrition and elimination, but the patient whose case I shall report this month was in perfect physical health, so far as I could ascertain when she presented herself for treatment, although she suffered greatly from melancholia.

Persons who are not well nourished or who do not eliminate the waste products from the body properly are very apt to suffer from periods of melancholia. But this form of melancholia is quickly relieved as soon as the patient partakes properly of the "life essentials." However, the case in question, Mrs. M., age 39, appeared to be receiving the proper supply of the life essentials, and every organ seemed to be doing normal work. She lead an active life and slept well, but had suffered with melancholia for several years before she came to the clinic.

Up to the time she was 36 years of age she had always enjoyed good health and excellent spirits. Had married happily and was the mother of two healthy children. During her thirty-sixth year her husband departed for the Klondike, and with her children she took up her abode with two maiden aunts who were pessimists of the first water. They were melancholic and continually complained of ill health. She listened to their troubles from morning till night, and in a few months began, like them, to see the

unfavorable side of everything, and it was not long before the unfavorable side of everything seemed to present itself to her. She avoided her former friends and became almost a recluse. She had formed a depressed habit of thought. Her husband returned after two years' absence, during which he had been quite successful, and although she took up housekeeping again for herself she was unable to throw off the mental depression. Medicines of every description were tried and numerous physicians were consulted. She spent three months at a sanitarium and took a two months' trip to California without receiving any marked benefit. Finally she presented herself for treatment at the school clinic, and finding the patient was well nourished and that elimination was perfect, we made a diagnosis of "habit of thought" and proceeded to treat her for this trouble.

The result of the suggestive treatment confirmed the diagnosis, for she was dismissed, perfectly cured, after one month's treatment. There was improvement from the first, and the patient appeared to be as cheerful as at any time in her life after two weeks, although treatment was continued daily for one month in order to insure perfect recovery.

At the first treatment the patient expressed her anxiety to be cured and promised to follow carefully any instructions we might give. The theory of the dual mind and the use of auto-suggestion were explained to her. She was instructed to

relax at least a dozen times each day for a few minutes, and while in that condition to think over the suggestions made to her during treatment.

Habits are formed by repetition, and the patient followed the instructions so faithfully that it was not long before the suggestions made to her during treatment became her own thoughts and resulted in a new and desirable habit of thought.

At her first treatment the explanations were made to her and the suggestive condition induced. Then suggestions similar to the following were given to her:

"Mrs. M—! Today I shall place the seed of happiness in your mind. Your mind is prepared to receive it and that seed will grow until you are bright, happy and cheerful from morning till night. You have been happy the greater part of your life—thirty-seven years—and all the old cheerful, happy characteristics are being aroused, and in a short time you will be happier than at any time in your life. You have everything which should make a woman happy—a good husband, beautiful children, comfortable home and good health. You have simply had a habit of thought, but the seed of happiness is now planted and the habit of thought was broken the moment I began to speak to you. The seed of happiness has already begun to grow and in a few days will fill your whole mind.

Let the sunshine enter a room and the darkness disappears. Similarly this seed of happiness has entered your mind, and henceforth all your thoughts will be happy and cheerful. From this moment you will see the bright side of everything. You will look for the bright side of everything and everything will appear to present its brightest side to you. Your attitude towards everything changes from this moment. You will now see the good, the beautiful in everything. A weight has been lifted from you and you will leave here a new woman. As soon as you enter your house, after leaving here, you

will begin to sing and dance. You will endeavor to be merry and make everyone around you merry. You will practice deep breathing in the open air and it will exhilarate you. Life will seem like a holiday. You will feel like running and skipping as you did when a child. You are happy, happy, happy. Oh! so happy now!

I will arouse you in a moment or two and you will leave this room happier than you have been in years. You will return tomorrow to tell us how happy you have been. A dozen times every day, or oftener, you will relax for a few moments and think over what was said to you during treatment. The seed of happiness has been sown and you will do your best to encourage it to grow."

Suggestions of this nature were given to the patient and repeated many times with slight variation. She was then aroused and took her departure after promising to follow instructions.

Next day she reported having made some improvement and her husband stated that he noticed a great difference. Improvement was rapid and inside of two weeks the patient was happy from morning till night. Treatment was continued for the balance of the month; the suggestions given from day to day being similar to those already outlined.

Physicians who have not studied suggestive therapeutics are continually allowing cases of this nature to slip away from them to be cured by Christian Science, when a few suggestive treatments would bring about a cure. If the case I have reported had been treated by properly directed suggestions by the first physician consulted, the patient and her family would have been spared several years of suffering, to say nothing of the expense.

Any earnest student of suggestion can duplicate this result.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring in to this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 7. How Christian Science Cures.

I notice you lay great stress on the "life essentials," or rules, to be observed in order to preserve health. I was a chronic sufferer for years. Had tried medicines, osteopathy, Christian Science, etc., but received no benefit until I read your article in the November SUGGESTION. After reading it I began to supply myself with the life essentials and I have been picking up ever since. I took my Christian Science treatment earnestly, and saw others cured by the treatment. The Christian Scientists never give any instructions about such things as the life essentials; in fact, they ignore everything but mind, believing it is all-powerful. That the Christian Scientists do cure patients without taking any rules for health into consideration cannot be denied, and I should like to know what force cures their patients, when they are cured, and why I received no benefit from their treatment.

Fla.

E. G. B.

Many might claim that a lack of faith in the Christian Science treatment was the cause of my correspondent's failure to receive benefit, but this is not the case. The best Christian Science healers will declare that faith in their treatment is not necessary, and the results they obtain in many instances with skeptical patients will support this claim.

I have known many chronic sufferers

though they began the treatment without the least faith in it; many of them having taken the treatment simply to please the who were cured by Christian Science, al-
whims of friends who believed in it.

Thousands of patients have been cured while taking the Christian Science treatment, but a careful analysis of the methods employed in bringing about these cures will show that the results are due, wholly, to the workings of The Law of Suggestion.

This query will be found very fully answered in Lesson XVI, of the Special Mail Course, beginning with page 116, under the title "How Christian Science Cures Genuine Complaints." However, for the benefit of readers who do not possess a copy of the mail course, I shall answer this query as briefly as possible.

Patients suffering from mental troubles, pure and simple, can generally be relieved in a short time by Christian Science, provided their general physical condition is good. The Christian Science healer explains (or may I say *suggests*?) the Christian Science theories to his patient, gets him to look upon the bright side of everything; asks him to use affirmations (auto-suggestions), which con-

sist in a simple thought the patient is to repeat to himself a number of times each day; encourages him by a wholesome, cheerful manner, and eventually changes the patient's undesirable lines of thought by substituting new thoughts. This is exactly what we aim to do by suggestive treatment, but by leaving religion out of our treatment we are able to obtain results in patients regardless of their religious beliefs.

If a child be born of parents who eat, drink and breathe correctly he will form correct habits of living and will probably grow up to be a strong, healthy man.

If a child be born into an environment in which incorrect life habits are practiced he generally grows up like his parents—always complaining, more or less, and generally suffering from constipation, headaches, dyspepsia, etc., which he will tell you he has “inherited.”

Place a child of the latter type in an environment in which correct living pertains, and he will soon become robust and healthy; showing that his poor health was due to environment and not to heredity.

Let a man of the first type begin to worry and he will neglect the life essentials and eventually, unless the worry cease, he will run down physically, and all the medical treatment in the world will not benefit him unless he chances to meet a physician who, through accident or design, relieves the “worry thought.” When the mental condition is improved such a patient generally regains perfect health, since he has correct habits of living to which he will unconsciously return.

Christian Science will cure a patient of the first type because it will bring about a change in his lines of thought.

With the relief of the mental troubles the patient again partakes properly of the life essentials, and his physical condition improves.

If a man of the second type run down physically, through worry or through his failure to partake properly of the life essentials, Christian Science treatment, as usually employed, will prove of no benefit to him. It may bring about a change in his mental condition, but physical improvement will not follow, for he has not correct habits of living to which to return as the mental trouble improves.

My correspondent undoubtedly belongs to the latter class, for he did not improve physically under the suggestions of the Christian Scientists, but when he received the *suggestion* to look after the life essentials from the November number of SUGGESTION he acted upon it and improved health has been the result.

The patients he saw cured by Christian Science suffered either from purely mental trouble, or had cultivated correct habits of living in their younger days, and these correct habits stood them in good stead when their change in thought occurred under Christian Science treatment.

Whenever a cure of a physical trouble takes place under Christian Science treatment a close analysis of the cause of the result will always reveal the fact that there has been a change in the amount of the life essentials () consumed by the patient.* I have seen scores of patients completely cured under suggestive treatment when suggestions directed to the life essentials were employed, although they received no benefit from prolonged Christian Science treatment.

The vast majority of Christian Science Healers, Hypnotists, Mental Scientists,

*See Clinical Report in November SUGGESTION.

Magnetic Healers, Osteopaths, aye, and the physicians from all schools of medicine as well, pay but little attention to the absolute necessities for perfect physical health—the life essentials. Of course they all make some cures, but their usefulness to humanity will increase in the same proportion as they increase and improve their suggestions relating to the “life essentials.”

Practitioners of the majority of the systems of treatment previously mentioned will accept and adopt suggestions of a practical and common sense nature when their attention is called to them. But, alas! the Christian Scientists and the Mental Scientists, if we are to judge by their leaders, ignore the importance of looking after the very things upon which the tissues of the body depend, and in this way limit their usefulness and their successes to patients who chanced to be born into an environment in which correct habits of living were practiced, not taught.

To substantiate this assertion, I quote from a letter written by the editor of one of the most widely circulated Mental Science publications to Mr. Albert Whitehouse, who will edit our physical culture department. Mr. Whitehouse submitted an excellent series of articles to this Mental Science journal and drew the editor's attention to the fact that if the Mental Scientists would give more attention to some of the requirements of the physical body their success would be greater.

His articles were returned with the following comment by the editor:

“Your note and article just read. I have looked over your articles carefully, and find they will not do for my paper. The very fact that you take the attitude that mind is not all potent in healing would debar it from the columns of ———.

“You have a perfect right to a difference of opinion, but I do not teach others' views, but my own, on the subject of mental supremacy.”

Next month our readers will have the opportunity of judging for themselves the value of the class of information which was thought to be positively dangerous to the subscribers of a Mental Science journal. However, had the articles by Mr. Whitehouse appeared in the Mental Science journal in question and their instruction been practiced by its subscribers, I am certain that many of them would have enjoyed better health and retained a few dollars, which have since found their way to headquarters for Mental Science absent treatment at so much “per.”—ED.

Query 8. Treatment of Infants,

Can an infant or a very young child be treated by suggestion? I have seen them benefited wonderfully by magnetic healing, and can understand how benefit might follow if magnetism passed from the operator to the child as claimed. But you deny the existence of a force which passes from the hands of the operator to the child. How do you account for these cures if they are not made by magnetism, and how would you suggest to an infant?

C. D. R.

Mo.

My correspondent is mistaken when he says I deny the existence of a magnetic fluid or force which is said to pass from the operator to his patient. It is impossible to prove a negative, and I should be illogical if I said there was no such thing as animal magnetism. What I have said, repeatedly, is that when confronted with two explanations for a given phenomenon we are bound, if we would be logical, to accept the simpler explanation; and that all the phenomena of so-called magnetic healing could be readily and satisfactorily accounted for by anyone who possessed even our present limited knowledge of the

phenomena which can be produced by Suggestion.

I have heard magnetic healers declare that their cures were not made by Suggestion, but their ignorance of the subject of Suggestive Therapeutics has invariably prompted their declarations. They failed to realize that suggestions can be conveyed by any and all of the five senses. If a friend touches you on the shoulder from behind, it is not magnetic healing which makes you turn around to see what he desires, but suggestion and auto-suggestion. You receive a suggestion from him through the sense of touch and then the auto-suggestion "Someone desires my attention" arises within your mind, and the result is that you turn around. Similarly when a patient is taking magnetic treatment the auto-suggestion arises, "He has placed his hands there to relieve my trouble."

The cures made by magnetic healing can be duplicated by Christian Science, and the Christian Scientists do not place their hands on a patient. Suggestion, without religion, will accomplish the same results obtained by both these systems of treatment.

Many Magnetic Healers instruct (suggest to) their patients to breathe deeply and to drink large quantities of fluids. Certainly, in giving this instruction, they employ suggestion, and every reader of this magazine must know the benefit to be derived from giving attention to the life essentials.

"The tendency of nature is to repair," and this is chiefly so in young children. A cautious mother will call in a physician the moment a child gives symptoms of being sick, but ninety-nine times out of a hundred the child would get better if no physician were called. However, the phy-

sician or healer called to attend the child receives the credit for the cure and will, in turn, credit his system of treatment with the result. Many of the cures of children attributed to magnetic healing can be accounted for in this way.

Occasionally cases of chronic troubles in children are cured by Christian Science or Magnetic Healing, after the regular physicians have failed to produce results. Of course, allowances must be made in some cases for the gradual return to health, which would have followed without any methods of treatment, but in some cases the results will appear truly miraculous.

When a remarkable cure of a chronic trouble has occurred in a child under Christian Science or Magnetic Healing treatment, endeavor to find out what has caused the child's nutrition to improve, and my correspondent's query will be answered. Had he cited a particular case I could have made my reply more pointed, as it is it must necessarily be general.

A sickly mother, frequently, is surrounded with sickly children. Improve the mother's health and the children will generally improve. Her health is improved because, through accident or design, she begins to partake properly of the life essentials. Her children will begin to imitate her, unconsciously, and their health will improve. In this improvement we certainly can see the effects of Suggestion.

A nursing child is like a branch of a tree, and its health depends upon the tree from which it draws its nutrition. Improve the health of the mother and you improve the nutrition of the child. A mother who is constipated or dyspeptic cannot give proper nutrition to the child at her breast. Its food is likely to be

saturated with the waste materials which should have been carried off by her kidneys or bowels, and sickness is the result. Health suggestions will operate in a child if directed through the mind of its mother.

I know a young mother who suffered from rheumatism, headaches, constipation and dyspepsia before she took treatment from a magnetic healer. He gave her the usual magnetic treatment and instructed her to breathe deeply, eat heartily and drink three quarts of fluid a day. In a few days her stomach and bowels were better, and the improvement was so marked that she insisted on having her baby, who was sickly, treated by the magnetic method. Every day the healer passed his hands over the nursing child in the usual way and the child improved steadily. This result was cited to me, to substantiate the claim that no suggestions had been used with the child, who could not have understood them anyway, and I was asked to accept this as a proof of the existence of animal magnetism.

The student of suggestion will understand that the treatment of the child in this case had nothing to do with the result. The child would have improved if the magnetic healer had never placed a finger on him, *because the health of the mother, from whom the child drew his nutrition, was improving.* Suggestions were employed to improve the mother's health, and they influenced the child's health through her.

I have seen many cures similar to this, which have been attributed to Christian Science or Magnetic Healing, but on investigating the conditions surrounding the child, prior and subsequent to its improvement, I have always been able to trace the result directly to the effects of Suggestion.

If my correspondent will give us a special case and cite the conditions surrounding the child before, during and after treatment and tell us the symptoms of the trouble of which it was relieved, I will be able to answer his question more specifically.

Query 9. A Telepathic Performance.

Can you tell me where I can learn a system of communication similar to that employed by the Zantsigs in their so-called telepathic performance, as given at the Buffalo Exposition?

I have received a letter from Prof. Zantsig stating I was unfair in my criticisms of the Zantsig performance and that they had no means of communication other than telepathy. I wrote to him stating I was sorry if I had done them an injustice and asked him if they would submit to test conditions. I received a generous reply stating they would willingly undergo the test at any time at any place. Consequently, arrangements have been made for the tests to be made at the Chicago School of Psychology early in February in the presence of the students attending the February combined course.

The communications with the Zantsigs will be published in the February number of SUGGESTION and the result of the tests will be fully reported in the March number.

If you will communicate with the Ralph E. Sylvestre Co., whose page advertisement appears in this number of SUGGESTION you can obtain a system of signals such as are generally used in stage performances. They can supply you with a silent system of communication, also the ideas being conveyed from one performer to another through gestures which can be made without attracting undue attention.—ED.]

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

JANUARY 1, 1902.

No. 1.

ADVERTISING RATES.

NUMBER OF INSERTIONS	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	\$480.00	\$240.00	\$120.00	\$40.00
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Special positions, covers, etc., 25 per cent extra.

EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

The Best Policy.

"Honesty is the best policy, and if it isn't—well—stick to it anyway."

The past year has been a disastrous one for several of the "Big Fellows" who have been advertising ABSENT MENTAL TREATMENTS at so much "per." Now, although we have a great deal of positive evidence that patients who have paid

for absent treatments have improved from the moment they received word that their remittance had reached the healer and that his "best thought" was being sent to them, still not for a moment do we believe that one thought in a million sent out by these healers ever reaches a patient, and it is a question if any of these "Big Fellows" ever gives a patient a moment's thought after he has received the remittances for treatment. In fact, it has been shown by sworn testimony that some of these "Healers" do not open their mails personally; that they seldom, if ever, read the letters written by patients,

and that they neither know the names of correspondents nor answer their letters personally.

Investigation by the postoffice officials has revealed the fact that some of these healers have been away from home on pleasure trips, leaving assistants to open the mails and send out the stereotyped letters to the poor unfortunates, who, through their ignorance of the workings of some of Nature's most common laws, have been duped into sending their hard-earned money to swell the pocketbooks of the Healers.

I am acquainted, personally, with a number of the "little fellows" who treat a few patients by what they believe to be honest methods. Several of them set aside an hour in the morning and another hour in the evening for giving their absent treatment. They take a list of patients and actually endeavor to project their "best thought," hoping in this way to emulate the work of the big fellows, from whom they have probably received instruction, and, taking the teachings of these big fellows seriously, have endeavored to project health thoughts.

It is not the work of the little fellows I am criticising, for I believe they think they are doing the right thing, and this belief is generally strengthened when they receive word from patients telling of their improvement. But I am certain the big fellows understand that the cures are made by suggestion and auto-suggestion, pure and unadulterated. If they were honest in their work and with their patients, in place of taking advantage of the suffering and credulity of their patients to enrich themselves, they would instruct them in self-dependence and the law of suggestion; show them clearly that the force by which a sick person is

healed lies within the patient himself, and that the life forces may be stimulated by auto-suggestion.

I should have no complaint to make if the "healers" charged for instructions in the best methods of employing auto-suggestion, for this information is worth a great deal to anyone if he be sick or well, but it is dishonest for a healer to accept money for absent treatment *when he knows* that any improvement in a patient's condition is brought about solely by auto-suggestion.

It is the instruction (suggestion) accompanying the first letter of the healer to his patient which produces a change in the patient's thoughts and habits of living. The patient begins to think the thoughts suggested in the letter and changes his habits of living to conform to the healer's ideas of correct living. In the majority of instances benefit follows, but the benefit is the effect of auto-suggestions.

If the "healer" explained this point clearly and frankly to his patients, they would receive the same amount of benefit; would become aware of the fact that their health depended upon themselves and that the same instruction given to friends would benefit their health also.

But these absent healers are not willing that an endless, health chain be formed, for this would end their steady income; so, by laying special stress on the "best thought" fake, the real cause of the cure—auto-suggestion—is overlooked, and the patient is led to believe that his health has been restored by the "best thought" from headquarters, and when he becomes sick again he sends for more of the "best thought" at so much "per," and advises his friends to follow his example.

So far, all the cures by absent treatment can be accounted for by suggestion and auto-suggestion, and, as this is a more simple explanation than "thought vibration," we are bound to accept it until we receive a still simpler explanation, or until it can be positively demonstrated that a patient to whom the "best thoughts" are being sent has no knowledge whatever that he is receiving treatment.

Some of the postoffice officials who have been looking up these absent treatment parasites, have devoted considerable time to the study of suggestive-therapeutics and understand *the point* that I have endeavored to bring out. Although, at first sight, their action, in preventing the absent healers from using the mails, may seem arbitrary, in face of the fact that hundreds of patients have written to them stating they were cured by absent treatment, still, these government officials understand the real cause of the cures, and are acting on their honest belief and in the interests of the people when they declare the mails cannot be used for such purposes.

Patients can be cured by sending them instructions alone, and to this the postoffice authorities have no objections. It is only when the "vibrations" and "best thoughts" are thrown in that they say to the healers, "We have to prevent you from fooling some of the people all of the time."

It is really amusing to hear what these absent healers claim to be doing for the uplifting and advancement of humanity. There is not the shadow of a doubt that they have done much good in many directions, but think of the small amount they have done when compared with the vast amount they might have done had they

been honest and explained at every opportunity the benefits to be derived from a study of the Law of Suggestion, and instructed their followers in its uses. Humanity would have been benefited and have been many dollars in pocket—but the healers—well, they would have received their reward also—in the next world.

It is real mean of the postoffice authorities to spoil a "good thing." Now isn't it?

A Happy and Prosperous New Year.

Yes, SUGGESTION wishes its subscribers a happy and prosperous New Year, and pledges itself to do its best to furnish information which will bring Health, Happiness and Prosperity to its readers during the year 1902.

We do not claim that every copy which leaves our printer will be loaded down with vibrations which will bring success, health and happiness to anyone receiving it, but it will be our endeavor to publish practical articles which will enable our readers to assist themselves mentally and physically, and, by dwelling on the effects of the Law of Suggestion, we hope to enable them to employ this law to increase their successes in every walk of life.

During the new year we intend to keep track of every extraordinary psychic phenomenon reported directly to us or published in the daily press, and we ask the co-operation of our readers in obtaining the facts in these occurrences.

Should a curious phenomenon occur in a district in which we have subscribers, we will communicate with our subscribers in the vicinity and ask them to obtain all the facts in the case for publication.

We have on hand many sensational stories, which have appeared recently in the daily papers, and reports of these startling occurrences secured by subscribers of *SUGGESTION*. These newspaper stories will be published from time to time together with the facts in the cases, and will make interesting reading.

We want all our readers to bring their friends into the *SUGGESTION FAMILY*, and to assist us, if possible, in bringing out the truth of all the psychic and occult phenomena occurring during the year 1902.

Many letters have reached us, complimenting us on the recent exposures of bogus spiritualistic mediums, but we have also received a few censuring us for devoting our space to such "stuff" and including a few such choice epithets as "liar"—liars, etc. We feel sorry for the latter class and believe they have allowed themselves to be deceived by some of the mediums mentioned, or they do not understand our position in the matter.

We have no quarrel with the spiritualists or spiritualism, and do not intend to devote a single line of *SUGGESTION* to the discussion of religious questions of any sort, but if, in our investigation of occult phenomena, we come across prestidigitators, such as we have written up, masquerading under the guise of a religion, we are bound to reveal the truth.

We are not exposing prestidigitators who advertise themselves as such, because they do not practice fraud. If a subscriber inquires of us how a certain trick is performed, we will give him the information, provided it is in our power to do so through the columns of *SUGGESTION*. If we investigate the work of a medium and find him honest in his work, we shall

have no hesitation in saying so, or if we come across phenomena we cannot explain, we will report what occurred and what we observed, in the hopes that our subscribers may assist us in classifying the phenomena. But if we discover a medium who is passing off sleight of hand work in lieu of genuine spiritualistic phenomena, not only will we expose the medium, but we will give a full description of the methods he employs, so that those who are searching for genuine phenomena will not be duped by such impostors.

We have many honest and ardent spiritualists among our subscribers, and by none will these exposures be more welcomed.

The average person delving into occultism has no knowledge of prestidigitation or the effects of suggestion, and is likely to accept legerdemain or phenomena depending upon suggestion for genuine spiritualistic phenomena. We want the truth. We want facts, and we are dependent, to a great extent, upon our subscribers for these facts, but we want them to know as much about the frauds as we do, in order that we may depend upon the results of any investigation they may make. By exposing the bogus mediums they will be driven out of business and we shall have an opportunity to investigate, study, develop and classify the genuine phenomena of what is now called spiritualism.

The majority of magazines published professedly for the investigation of occult phenomena, seem to be doing their best to propagate mysticism and many of them are succeeding. In fact, within the last few months a magazine entitled "The

"Magazine of Mysteries" has made its appearance, and, although it contains much that is of value, it is working a positive injury in many directions. It speaks authoritatively upon many subjects with which it is clear the editors are not familiar, and advances theories, many of which have long since become obsolete. A reader of such a magazine has double work to do before he obtains the truth, if it be The Truth he is seeking.

Searching for truth is generally expensive work for the searcher and, when it is found, it is frequently more expensive to tell it. However, it will be the object of SUGGESTION to ferret out the Truth and to proclaim it no matter how expensive it may come or how far it may have to recede from any position taken in the past.

Have You a Copy?

Nearly every reader of SUGGESTION possesses a copy of Dr. Parkyn's mail course of forty-two lessons in hypnotism and suggestive therapeutics. Those who are not fortunate enough to own a copy should lose no time in procuring a copy of the third edition. It is indispensable to everyone interested in suggestive therapeutics. It is different in theory and practice from anything ever published along these lines.

The Abdominal Brain

Is the title of a new book by Dr. Byron Robinson, of Chicago. It deals with the anatomy and functions of the sympathetic nervous system and solar plexus.

Dr. Robinson is one of the best known instructors in anatomy and surgery connected with the medical colleges of Chicago, and his new book should be read by

everyone who desires a wider knowledge of the anatomy and functions of the abdominal brain or, as some authors call it, the solar plexus.

The book is illustrated throughout and is invaluable to the surgeon or to anyone making a study of the sympathetic nervous system.

Published by The Clinic Publishing Company, Ravenswood Station, Chicago, Illinois.

The Last Chance.

On Monday, February 3, 1902, the combined course in Osteopathy, Electro-Therapeutics, Hypnotism and Suggestive Therapeutics will be held at the Chicago School of Psychology. A special rate has been made for this course and we advise everyone desiring to study any of these branches to take advantage of it.

It is not probable that another combined course will be given, so make arrangements to take the course in February and notify the Registrar before the 15th of January that you intend to be on hand.

THE ST. LOUIS SCHOOL OF SUGGESTIVE THERAPEUTICS, ETC.—Dr. Geo. C. Pitzer, the principal of this school, after spending a most pleasant and successful year in Los Angeles, Cal., has returned to his old home, St. Louis, and has resumed his professional work—teaching and practicing suggestive therapeutics. See his advertisement in this issue of SUGGESTION.

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SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. VIII. No. 2. CHICAGO, FEBRUARY 1, 1902. \$1.00 PER YEAR.

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY COLLEGE, N. C.

Physical culture, by most people, is regarded as some form of bodily exercise, taken for the purpose of cultivating the physique, gaining strength, attaining grace and promoting health. Any rational exercise will accomplish this more or less, but physical culture in the full meaning of the term, and in its broadest application, is much more comprehensive than to be merely synonymous with exercise. Exercise forms an important part, but along with it there is the consideration of diet, bathing, clothing, right living, in fact, everything supplemental which tends to promote the cultivation of the physical powers, including the mental attitude and psychological aspect, in what is sometimes called higher physical culture. It is with this comprehensive meaning that the subject will be treated in these articles. But before going into complemental considerations it will be well to take a general view of the subject.

Is there necessity for physical culture? It is certainly safe to say that there is, and the demand should be supplied. For more than a decade interest in physical culture in this country has been growing steadily. Considered at first as somewhat

of a fad, it has now become a matter of no small import in educational and other directions. Physical culture, as it becomes general, is looked upon as the counteractant to tendency towards degeneration. There are those who claim that the race is degenerating, physically, mentally and morally. This is not true. It is not in the order of evolution that it should be true. Appearances and statistics may point towards degeneracy in some communities and in some sections, but mankind as a whole, though appearance be otherwise, is an exemplification of the law of the survival of the fittest.

Statistics show that in many parts there is an increase in drunkenness and insanity, one statistician stating that, if insanity increases at the present rate, by the year 2301 every third person will be insane. There is no state in the Union which has sufficient accommodation for its insane, and New York has 23,000. In this connection it is interesting to note that the two countries which have the largest percentage of insanity are the United States and Switzerland, and from opposite causes. In the former, from a too rapid rate of living, and in the

latter, from the solitary mode of living of many of the inhabitants. The number of persons addicted to drug habits is growing. Degenerate literature is on the increase, and more cases of acts of degeneracy in children and adults are brought to light. Yet, in spite of all this, it may be repeated that mankind in general is improving. Those who endeavor, persistently, to prove otherwise are either pessimists or are ignorant of the facts in the case.

Man, considered as possessing a three-fold nature,—spiritual, psychical, and physical, approaches perfection as an expressed individuality as these three harmonize with one another. Whilst man exists on the physical plane, it should be his object to be exemplified as nearly as he possibly can by a perfect physical condition, and at the same time be in harmony with his other natures. In the age of materialism, the ancient Greeks, believing that a sound mind in a sound body was the *ne plus ultra* of earthly existence, furthered their ideal to extremes. With the national cultivation of sound mind in sound bodies came increased national strength, then wealth, and after acquiring wealth and power, and having carried their physical culture to excess, a natural reaction set in. Luxurious living, ease, feasts and debaucheries followed, with the invariable result,—degeneration and their conquest by the Romans; who, in their turn, ran a similar course. They developed the physical part of their natures only, and, lacking in harmonious relations, met failure. It is a rational development of the physical powers that should be kept in view and commended.

To begin the study of physical culture properly, one should possess a fair knowledge of the physical make-up of man and

the physiological laws that govern his body.

How little is known, by the average person, of his own body. It seems so strange that while men study the raising and improvement of stock and poultry with so much success, these same men know next to nothing about their own body and its welfare. Did not President Roosevelt, in speaking of what constituted a good citizen, say that, among other things, he should be a good breeder? We can look to the fact that man is not what he should be in this respect for the explanation of so much disease and so many early deaths.

Those who have studied heredity know that a man in poor physical health cannot beget strongly constituted children. Every child has a right to be born with a sound constitution. The best inheritance is a sound constitution, and the willful ruination of such is far more regrettable than the wasting of an inherited fortune. It cannot be expected that people who know little or nothing about themselves physically will be able to maintain good physical health. Dr. Wey, of New York, well remarks: "So long as children are brought into the world under conditions involving less consideration than stock raisers exercise, in improving the strain of their flocks and herds, there will be need of physical education to correct blemishes and imperfections arising from faulty parentage." What is there that is more important to understand than one's mental and physical self? An engineer will study the intricate mechanism of an engine or piece of machinery and be able to repair any injury or remove any obstruction to its perfect working. Yet the same man, whose body is a machine of most wonderful construction, is helpless if any-

thing goes wrong in its working, and he goes to another man who is supposed to know all about him and blindly follows his directions. Seneca said, "We do not die, we kill ourselves." There is much truth in his statement.

The study of anatomy, physiology and hygiene should form part of every school curriculum. There is no reason why they should not, and there is every reason why they should. There has been a time worn, false attitude taken with regard to general knowledge of the human body, owing to an absurd sense of false delicacy, and it is full time it died, along with a few more similar notions. A few years ago, in a London school, the principal received a note from the mother of one of the pupils, which said, "Please do not teach our Sarah Ann any more physiology; she is all the time telling about our insides." This sample explains the attitude of many people today, and even so-called educated people seem to shirk acquaintance with their own bodies.

The human being is the highest expression in nature of the Almighty Power. The human body, as revealed to the student of histology, anatomy and physiology, shows the most wonderful mechanical arrangements, which cannot but impress him with the intelligence and foresight of the Supreme Architect. No complicated piece of machinery ever put together by the hands and brain of man, even in these days of steam and electricity, can compare in intricacy with its plan and workings. Should not this wonderful physical abode of mankind be understood and properly cared for? Its activities are not carried on promiscuously. Certain set laws must be conformed to in order to maintain normal physical well-being, and, if there be ignorance of these

laws, how can they be intelligently observed?

Nature's laws are inexorable. So surely as they are broken, must the penalty be paid in some way or other. Yet it may be said that the birds and wild animals know nothing of nature's laws governing their welfare. Do they not? They do. Not by reasoning or education, but by unconscious, inherent knowledge called instinct. Primitive man had that same instinct. But man today is highly civilized; is no longer living close to nature, and has lost that instinct. In the most civilized parts of the world man is living very artificially. In the matter of his activities, the tendency is to relieve the body of physical labor and substitute machinery and inventions worked by other forces.

Activity is life. The wild animals are active and thrive. In captivity they degenerate and do not live long. In the matter of diet, the consideration of today is not for the foods that are most necessary and beneficial for the body, but for what appeals most to the taste. A cook is not chosen for his knowledge of dietetics, but for ability to prepare the most varied and delectable concoctions to suit the palate—not the stomach. Artificially heated rooms are used for working, eating and sleeping. The exposed body of primitive man was favorably affected by the sun and air, but the tendency now is to keep as much of the surface of the body as possible covered.

Today, bodily or muscular activity is at a discount, and brain work at a premium, which brings about an unequal division of the physical forces. Any part of the body can be overdeveloped at the expense of other parts. To maintain harmonious and healthy conditions of the whole physical system there must be a

proper relation between the various activities, and it is to counteract the effects of the undesirable tendencies mentioned that attention to physical culture has become necessary. It is only through physical culture that tendencies to degeneration in the race will be overcome. How much the New Thought School, which maintains that Mind is supreme, will obviate the necessity for the present methods of physical culture, is difficult to say at this stage. That the mind when properly directed has a potent influence on the body and its functions is an established fact now used to great advantage by some of the new schools of therapeutics, but that the mind, operating under certain laws, can influence the bodily welfare independent of the known physiological laws which govern it, as is claimed by Mental and Christian Scientists, is a premise difficult of acceptance by others.* Let it be stated that Nature's laws do not overrule one another. They bear proper relations to one another, and it is a knowledge of these proper relations that will yield happy results by their application.

There is not a trade, business or profession practiced at the present time, but which calls for physical effort in some special direction, thus tending to the overdevelopment of some parts of the body, to the detriment of others, or making some special tax on the vital forces. The keen competition that has arisen in all

fields of endeavor, especially in business, forces people to live at a rapid rate and demands an expenditure of nervous force out of all proportion to the supply. To counteract the deleterious effects in these various directions, physical culture is positively necessary. The great and increasing numbers of brain workers who are called on for little or no bodily activity in their vocations are tempted to lead sedentary lives, thus bringing about inactivities of many of the organs of the body.

It is well known that excessive brain workers who neglect physical exercise and pay no attention to hygiene, soon collapse. Persons whose daily occupation keeps them confined indoors in a more or less vitiated atmosphere develop weak lungs. Others who have to be on their feet many hours each day experience many inconveniences, if nothing worse, from the interference to the blood circulation.

The farmer, owing to the nature of his work, is rarely a good physical specimen, generally having an awkward carriage, and farmers as a class are the best patrons of patent medicines. The blacksmith, often quoted to symbolize great strength, develops a big right arm, but his work is done with his chest in a cramped position, and, as a class, blacksmiths are prone to consumption, for working by a fire in open shops, they easily contract colds. Just as excessive brain work and neglect of bodily exercise bring about bodily weakness, so excessive physical exercise or bodily labor with no mental work means a lessening of the mental powers. The distinctive ailment of this country is said by some to be neurasthenia; others again declare it to be dyspepsia or catarrh that has the claim for distinction. So much prominence has been given to that fell disease, and

*In other words, the Mental Scientists, etc., believing the cause of ill health to be due entirely to erroneous thoughts, claim that persons who are in ill health, even from non-hygienic living and non-conformance with the natural laws of health, can be brought to a state of perfect health by the supreme power of the mind. It would be out of place in this article to go further into this matter.

the cause of so many deaths, consumption, and the fact that it is rapidly increasing has given it prominence and caused considerable alarm. The best way to combat consumption is to prevent it. A recent authority, in a very valuable article on this disease, concludes by saying that the intelligent public (intelligent in health matters), competent physicians and a wise government, are the only considerations which can prevent it spreading. As physical culture becomes more general, consumption will die out in proportion. Said one well known writer: "Daily practice of deep-breathing exercises by all school children would do wonders in decreasing consumptive tendencies."

Diseases are not transmitted from parents to children, but the tendencies and predispositions to certain diseases and weaknesses are. Distinctly blood diseases, possibly, may be excepted. Undoubtedly, tainted blood from that dread source, syphilis, is a treacherous foe to sound constitutions and the unsuspected cause of blighting many innocent lives. Those who have acquired the disease are not debarred from marriage, and, not being equal to the self-sacrifice required to abstain from marrying, they transmit the taint to future generations. The writer firmly holds to the opinion that syphilis, acquired or inherited, can be entirely eradicated from the system by a rigorous course of treatment by natural methods. Here again, physical culture would be called on to play a prominent part. Where any inherited weakness is suspected in a child, it should be the duty of the child's parents, in the first place, to leave nothing undone to remedy that weakness in his youth, and he should be taught how to guard against any return in the future. In the face of so much

proof of what can be done to overcome inherited weaknesses and tendencies, it can readily be understood that the phrase on the front cover of that virile monthly magazine, *Physical Culture*—"WEAKNESS A CRIME"—is not altogether out of place.

It is in order next to say something of the various systems of physical culture. They differ mainly in the method of employing exercises. There are the German, Swedish, American and the so-called systems of different individuals, many of whom are cranks or fakes. So many of these individual systems are being advertised of late that persons who contemplate taking up a course of physical culture are in the same dilemma as a man who is looking up patent medicines. They are met with alluring pictures of well developed athletes, who claim to have been developed by the system advertised as the shortest and best route, and misleading testimonials and illustrations of "before and after taking." The unthinking and gullible are being drawn into the net of these people who advertise "all ailments cured, chests increased three inches, and biceps two inches in a few weeks—all by a few minutes' daily exercise before retiring, without apparatus." The Miller 520 per cent. syndicate flourished while it lasted. Sound advice is "Investigate well before entrusting your physical welfare to anyone." It is of far more vital importance than entrusting your money. The writer met with a case this past summer of a young man, ambitious for physical development, who had been faithfully following a monotonous and irrational mail course for some months, and, instead of receiving the expected beneficial results, he had brought on alarming, undesirable effects in several directions.

The Swedish system is based on sound principles and is a success as applied in Norway and Sweden. It is sometimes called the Ling system, after the originator, a Swede. It was introduced into this country about twelve years ago by Baron Nils Posse. The writer was instructor in German gymnastics for several years at his Normal School of Gymnastics in Boston. Some few colleges and the public schools have adopted the Swedish system, but it is not well suited to conditions in this country. The German system, as practiced in Germany and other European countries including England, has been improved on and further developed in this country, until it is now known as the American system. The American system is distinctive in that it aims specially at the individual in its application, rather than at classes or exercises in mass. It calls first for a thorough physical examination of the individual and from the data obtained by measurements, tests, personal history, etc., exercise and special advice is prescribed according to the individual needs. It is the most rational system and has been developed by such authorities as Dr. D. A. Sargent of Harvard University, Drs. Anderson and Seaver of Yale, Dr. Hitchcock of Amherst, and Dr. Savage of Columbia University. These gentlemen certainly would have adopted a short cut to physical development had such a thing been possible.

Exercise should be applied, firstly, with the object of promoting health; secondly, with a view to building up the weak parts of the system in order to produce a useful and symmetrical whole, and the matter of proficiency in feats of strength and skill should be a later consideration, if desired.

A course of exercise, to give safe and satisfactory results, must be adapted to the individual. Individuals differ so much in constitution, habits, temperament, weak and strong points, daily occupation, etc., that the kind of exercise that would be beneficial to one would be injurious to another. Exercise should not mean *any* exercise. The writer has met many instances of the injurious effects of wrong and injudicious exercise. It is a notable fact that many well known athletes have met early deaths, and the cause has been traced to overtraining through wrong methods. A man is like a chain, no stronger than his weakest part. Then, again, of what use would regular exercise be, if no consideration were given to proper habits of living? All the benefits that would accrue from regular and judicious exercise would be nullified if the person slept in an unventilated room, did not masticate his food, took too little sleep, and in other ways neglected hygienic laws.

That so much attention is being directed to physical culture is a most encouraging sign of the times. People, generally, are too indifferent to their physical condition. So long as they can get along from day to day, they do so in the hope that they will change for the better somehow. They go along until they develop some serious sickness, and then it is the doctor and medicines that are sought, for the average person's belief that he can find health in medicines and tonics is deep-rooted and loses its hold but slowly. The most reasonable explanation for this belief is that it seems much easier to get better that way. If this were the case, there would be little use for physical culture. That prevention is better than cure seems a difficult truth to inculcate. "A

people's health is a nation's wealth," said Franklin.

It was surely not the divine purpose that the physical life should *necessarily* be accompanied by disease. Disease is too evident everywhere, although this should not be the case. The Good Health Club of Chicago and the Century Club of New York are both recent and strong organizations, and are among many other encouraging signs of a better condition of things in the future. All the leading colleges and schools now have their physical training departments, under competent directors. Physical culture has been given a place in the curriculum of the public schools in many towns, and the number of schools adopting it is rapidly increasing. Before long, a school without some provision for the physical training of pupils will be an exception. All educators are agreed on the point, and recognize that where physical training has a proper place the mental capacities of their pupils are greatly increased.

Health journals and physical culture magazines are spreading the gospel of physical culture and good health. In the field of therapeutics, physical culture is playing an important part, and in the treatment of the insane it has been introduced recently with the most satisfactory results.

In the writer's experience he has had some thousands under his observation and direction, and can call numerous remarkable results in entirely changing the physical status from one of decided weakness to the other extreme. It has been his experience that in taking up a course of physical culture, with a view to improving the health and building up the weak parts, it is not necessary to devote several hours a week to exercise in a gymnasium.

This is advisable only when a highly developed physique is desired or the object is to excel in athletic feats. At the same time, gymnasium work affords a great incentive to regular exercise and makes it pleasurable, but twenty minutes or half an hour a day of well directed exercise at home, along with proper regard for hygiene and correct living, is sufficient to give the best results. The main point is to have the directions meet the individual needs in the best and most practical way. The incentive to such individual exercising should be the certain feeling of steady improvement. At the same time the exercises should be varied from time to time and made as interesting as possible.

It is commonly supposed that when a person has reached the age of twenty-one he is incapable of further development, but this supposition is entirely erroneous. It is not at all unusual for persons to show most marked development between the ages of twenty and thirty, and even after forty decided improvement in muscular development and increase of physical powers have been noted. The height is often increased after the age of twenty-one, when usually the full height is attained by that time. Girls are most susceptible to the influence of physical training between the ages of eleven and fifteen, and boys from thirteen to sixteen. The writer maintains that a man should increase in his physical powers under proper conditions until he is fifty, and retain them until seventy or over before showing any decline, and instances are on record of vigorous men at eighty. Why should there not be many such? What applies to men applies equally to women. Women in general lead more sedentary lives than men, and are in greater need of physical culture. In a

more vigorous womanhood lies the hope of future generations.

It may appear that this article has not kept strictly within the scope of its title, but such is not the case. The object has been to show the comprehensive character of physical culture, and the large and varied fields for its application; to set it forth in its true light and in its proper place, and to give an idea of its possibilities as fundamental factor in the progress of mankind. Facts and not theories have been dealt with, and conditions brought to notice which are actual,

(To be continued.)

though in some instances unpleasant to dwell on.

In conclusion, whether taken for mental, ethical or purely physical ends, the fact should not be lost sight of, that physical culture creates nothing new. It simply causes a realization of powers, and calls into activity that which is repressed and held in abeyance; the active operation of which may influence and be made manifest in the aims and accomplishments of life. * * *

In future articles the subject will be taken up in detail.

FAITH AS ACCOMPANIMENT.

BY SANTIAGO WALKER, M. D., MONTEREY, MEX.

In case one has received some injury and a limb is disabled, there is an effort of the system to effect a cure, and this comes about, after a time, in very many instances. Or one indulges in excesses, partial paralysis results from exhaustion; enforced rest is taken and recuperation follows after months. Now, in the period of debility, before any visible sign of recovery, there may be a time at which the bodily forces, gathering for victory, prompt a confident thought and fancy. Whatever happens to be the belief of the sick or infirm person as regards processes of cure will naturally associate itself with the nascent idea of confidence in being well.

No. 1 says: "I am not going to be crippled all my life. Perhaps Dr. — can help me."

No. 2 says: "Others have got help at the shrine of the saint. Why not I? I'll go there and pray!"

No. 3 says: "Mind controls matter, and will in my case, if I have a mind, and I have!" (Yes, body rested up to the point of mind breaking out.)

No. 4 says: "Nature has had time to recuperate. It is about time for me to be up and doing. I can and I will." (Not merely because I will.)

Any or all of these patients may or may not recover. Their thoughts, turning lightly to wholeness, are the offspring of a getting-ready-to-be-well which is a physical process. This does not deny that the physiological may have a psychical basis in its turn, but assumes as hypothesis that persistent thoughts of recovery are due to physiological processes approach-

ing success in overcoming a local or functional infirmity.

Hence, for "Thy faith hath made thee whole," read *Thy health has made thy faith*.

Thousands get well without giving any especial mental evidence of approaching cure by recuperation. Why should it be surprising that hundreds, just near the point of getting well in the same universal way, are moved to some instinctive and marked interest in whatever is connected in *their belief* with recovery? Then my conclusion is that they recovered, not because they believed or willed, but that they believed and willed because they had the strength in them and were just on the point of recovery. And *this* may account for real cures associated with every form of belief which has ever existed and for the general success of all sorts of medical practitioners and pretenders in proportion as their patients seek them (which is much the same thing), while leaving the incurables just where they stood before. These do not hope, except under peculiar pathological conditions or wild doctrines which prove to be futile, and their seeking medical help beyond reason is due to specious professions made to them by persons who pretend to special learning and ability.

Roughly outlined, this is my idea of the *modus operandi* of seeming faith cure, really the creature of nature cure enveloped in more or less credulity and fancy. Let faith cure be read backward for a rational solution which harmonizes with an equal cure without any special manifestation of faith, or, in other words, where we have the fact without the incident. That we do have the fact of cure without any faith halloo marks the halloo as incident and not cause of the cure.

Insomnia.

The president of Bowdoin College has a new treatment for insomnia: "Assume an easy position, with the hands resting over the abdomen. Take a long, slow, but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make too hard work of it. Repeat the inspiration and expiration, with opening and lifting, dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes and ten breaths with closed eyes. When the eyelids begin to feel heavy and you feel tired and sleepy, as you will very soon, go through the motions more and more easily and lazily, until you merely will the motions without making any effort, or hardly any effort, to execute them. At this stage, or more likely in one of the intervals of breathing without any motion of eyes, you will fall asleep."

A Specific.

Patient: Doctor, I can't sleep at nights. What shall I do?

Doctor: Get a position somewhere as night watchman.

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SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

(Continued from January Number.)

Now, if you doctors will take warning from the remarks of my sympathetic brother and myself, and see to it that there is no undue waste of sympathetic nerve force, and that no form of nerve impingement is permitted to vibrate any of the organs out of their accustomed rhythm, I think you will find yourselves in possession of the key to earthly happiness for mankind, for I can assure you that every one of the human shapes is built on the models which I have furnished to our family, and the models are all right. All that it is necessary to do to secure a perfect composite man is that these models shall be accurately projected into physical shape.

But, my dear friends, I find myself at the end of the space allowed for my impersonation, and I must take my leave of you. You need not tell me that you are disappointed in my remarks. I can assure you that your disappointment cannot by any means equal my own; and yet, in justice to myself, I must confess to you that the task which I have undertaken has been no easy one, although it would have been better performed had more adequate space been granted me.

I should like to institute a series of comparisons for your benefit between myself and my conscious brother, between our mental and emotional parts, our judgment, and various individual characteristics. He makes suggestions to me, and

sometimes I take them and sometimes I don't, and I wish I had time to explain to you why I don't take everything he says in dead earnestness. But of course you have heard about some people talking through their hats, to use a common phrase, and I am sure from this expression you can guess something that will not be far from the truth. He talks a good deal without saying much at times, and any suggestion of his that does not come from his heart and is insincere and not in dead earnest fails to touch me. Why, do you know that if I adopted all that fellow's fancies, he is so full of fears that he would visit all sorts of mischief upon our family a dozen times a day if he were permitted to do so. Sometimes he thinks we all have consumption; sometimes he thinks we have cancer; sometimes he thinks we have typhoid fever; sometimes he thinks we are going to die in a short time. Indeed, he is frequently fancying all sorts of things, and yet not always distressing ones. Sometimes instead of being pessimistic he is optimistic, and then his dreams are of the other kind. He gets too gay, too hopeful, too sure that what he hopes for will come to pass. He thinks our family is stronger than it is, can accomplish more than it can, and presumes on its strength, so that I have to call him down. You can see very quickly why it is that whereas I am open to suggestions from him it would be perfect

folly for me in my everyday, steady job of body-building, if I should be compelled to listen to everything he talks into my ears. He does enough mischief with our family as it is with his waywardness, and if his influence were still greater I am afraid it would be hard on the family.

On the other hand, supposing my impulses and desires were not submitted to his judgment. I have just told you that as they are voiced to the family they are not always what they should be, and if my conscious brother could not pass judgment upon the quality of the impulses and desires which well up within our united family I am afraid the wrongdoing of this world would be sadly increased.

Now, my brother, the conscious man, and myself are a pretty good pair, and we check one another, and encourage one another, and help one another, sometimes criticising and sometimes encouraging one another as best we can; and I think if we ever get doctors stirred up to understand that our sympathetic brother must be put in proper physical condition in order that my whisperings to the family may reach their destination straight, the time will come when we will lead pretty clean earth lives, and enjoy them, too.

If I had time I should elaborate for your consideration another idea which is by no means a common one, and yet as it is very important, perhaps you can give me your attention for just a few moments longer, so that I can epitomize it for you. It relates to the unity of the two nervous systems. There are no isolated nerve cells in either nervous system, and as they are in close communication with one another, trembling vibrations which bring messages to one cell are transmitted along avenues of communication to other cells,

and so on until the entire nervous system is conscious of what every part of it is doing. So that in reality when it comes down to a correct estimate of things as they really are, there is no such thing as special sensations from without or special emotions from within. The talks to the family by my conscious brother, or messages to the family by myself, have for their audience the entire accumulation of gray cells belonging to both the cerebrospinal and sympathetic brothers. Ours is a united family, and while each one plays his own part which is peculiar to himself, his struggles and his conquests, his sufferings and his enjoyments, in fact all the details of his life history, are a matter of everyday and earnest consideration, and are talked over by all the members of our composite family at the family councils, and there is no time when a council cannot be called in the interests of any one of us.

But, good-by, friends. I have talked too long already, and although I have not begun to say what I wanted to, I must stop. If our interview has been a pleasant one, just call again and we will have it out some other time.

Now you have heard from each one of our composite family separately, and each one has done his best to give you a truthful conception of the part he has to play in our family of human forms; but there is but one way in which we can any of us do ourselves justice, obtain the least degree of satisfaction, or in fact are able even to exist at all, and that is by uniting all our shapes into one common form which shall stand for us all, which you may know as the composite man.

The composite man, then, is the man which is formed by the union of all of our shapes. He is not the bony man, nor the

muscular man, nor the arterial man, nor the nervous man, nor any other of our men, but all of them combined, and he cannot exist if any one of our family is absent. Imagine a human being attempting to go on without his bones, or without the skin man entering into his composition, or without the lymphatic man being present, or with the absence of any one of our family, and in thinking of how he could spare the different ones, please do not forget the two unsensed members of the family, the conscious and the subconscious forms! Without the presence of the life-principle he would be nothing but a corpse. Indeed, his existence could never have been accomplished; and as my conscious brother and myself are so widely different in our functions, one of us is just as essential to the make-up of the composite man known as the human being as the other.

And now I will leave the composite man to speak for himself. We have each spoken for ourselves and occasionally thrown in a word for each other, but the sum total of us all, the composite man, will next address you; and as you have had patience to listen to the tedious impersonations of the individuals of our family of shapes, I feel quite confident that you will not withdraw your consideration from our family until the chorus of shapes as it comes from our composite whole will say to you some few words that shall seem to him a fitting wind-up for our family entertainment.

Again thanking you for your kind and courteous attention, I retire from your audience in favor of him who was the first object of our coming together, and in whose interest we are all enlisted, and to whom we are each so essential that none of us could be spared without fastening

ruin and destruction upon each and all of us. And his name is the composite man, just an ordinary human being; any old specimen like you or me will serve to illustrate him. Truly the greatest study of mankind is man!

The Importance of Diet

The veteran medico, Sir Henry Thompson, in a little manual he has brought out on "Diet in Relation to Age and Activity," gives some valuable hints. Sir Henry is eighty-two, and has always lived an active life, so he knows what he is talking about. Speaking of alcohol, he says: "It is rare now to find anyone well acquainted with human physiology and capable of observing and appreciating the ordinary wants and usages of life around him, who does not believe that, with few exceptions, men and women are healthier and stronger physically, intellectually and morally without such drinks than with them." With regard to eating, Sir Henry has been compelled by facts which are coming constantly before him, to "accept the conclusion that as much mischief in the form of actual disease, of impaired vigor, and of shortened life accrues to civilized man from erroneous habits in eating as from the habitual use of alcoholic drink."

We live in a world of thought. We make ourselves happy or miserable, according to the way we think. Dismiss again and again all thoughts of fear and failure, and you will by marked degrees grow into a habit of positive, creative thinking—and so the world around you will be changed, transformed.—*Ex.*

PARAGRAPHS ON WORRY AND FEAR.

BY S. F. MEACHAM, M. D., OAKLAND. CAL.

Worry is a baby fear.

Worry, being a child of fear, has inherited all its parents' evil traits of character.

Worry, if well cared for, will become a full grown fear.

The worry family is a very large one, fear is quite prolific.

Fear is born of self-depreciation and apprehension.

Apprehension is rarely absent from fear.

We, in the most part, feel able to endure the present, but constantly look for worse in the future.

Today is only cloudy; I borrow the rain and storm from to-morrow.

I import distress from yesterday, and disaster from to-morrow.

My income is sufficient for present needs, but what shall I do when I get old, or when I get sick, or when my family get sick?

I could endure the present pain, but what shall I do this afternoon, or to-night, or to-morrow?

I have rarely seen any one commit suicide to escape to-day; they always run from to-morrow.

We make the mistake of bunching our difficulties. We try to endure a day, a week, a month, a year, in one moment of apprehension. No wonder we faint and grow weary.

Do the tasks singly, live a moment at a time; make the most possible of each moment as it comes, and we need not be idle, nor fearful.

But what about the future? Tend to the future when it becomes the present. Do your best now and whistle at fate.

Well, but shall we not look ahead? Yes, but what shall we see when we do this? How much better can we do than our best?

Are we not told that coming events cast their shadows before? But, even if they do, we cannot attend to these events till they come.

Isn't foresight better than hindsight? Yes, but how many are gifted with it? Look into your experience and see how many disasters you have foreseen; how many you have avoided by worrying about to-morrow? Set all these beside ones you have suffered over, worried about, apprehended, that never came. My! what a contrast!

Must we never borrow anything from to-morrow? Yes, by all means. Borrow all the sunshine, and hope, and expectancy of good she will lend you, and pay it back with good cheer, honest work and an earnest endeavor to do all the good possible, now.

If the future has evil in store for us we can get all the pain we want out of it when it comes. For every coming evil we thus shun by apprehension, we will see a thousand that never come.

Stop apprehending; stop importing evil. Force a lesson of profit from the lips of yesterday, and a song from the heart of to-morrow, and enjoy it all to-day, and on every to-day.

Fear and worry mother heart-disease,

nourish dyspepsia, nurse rheumatism, are friendly with kidney disease, take off their hats to gray hair, and shout for joy at the approach of old age.

Fear is a liar, and worry a thief. Fear deals in watered stocks, and worry's stock in trade is setting futures in trouble.

Fear is a poor prophet. Its predictions rarely come true. It always looks at the future through blue glasses.

Fear causes more disease than do microbes, more deaths than famine, more failures than panics, it costs more than war, is always a failure, and is never necessary. Fear never creates, but always destroys, never strengthens, never forearms, but always weakens. We invite what we fear, for fear is the death of courage, and thus invites defeat.

Fear weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods, and is thus the mother of auto-poisoning, which either directly causes or greatly aids in the production of quite ninety per cent of all our diseases.

Fear is a dangerous ally, a false friend, a deceitful partner, a traitor in times of trouble, and a coward in war.

Fear recalls the most dismal yesterdays, and points with trembling fingers to the blackest of to-morrows. She would paint the heavens black and make all the stars weep blood as signals of danger. Her song is a dirge, and her discourse a warning. Her touch blackens and her kiss is death.

Every man, woman and child on earth hates a coward, and yet harbors the cringing devil in his own heart. We each know it brings only defeat, yet encourage its presence, and take every forward step with a halt and a sigh.

If we make life a battle, then enter the

fray with trembling limbs, we are half vanquished already.

We overestimate our difficulties, take too serious a view of our defeat, make too much of our little, temporary failures, and vastly underestimate our own powers if rightly directed.

To him who refuses to see any danger, the future is full of promise, the present full of peace and all things are working together for good.

If I see no cause for worry, then all will be serene with me. Suppose I am wrong, how will I know if I persist in seeing the good only? If I am but hypnotizing myself with a dream, and the dream be roseate and without end, then why not dream? Is such a dream not better than the nightmare born of fear, or a never-ending day of dread? By all means let us learn the art of such hypnotizing, that the present may be a delight and the future without alarm.

We talk much about being right, much about the real truth, and worry lest we are not enlisted on the right side, forgetting that things, events, creeds, philosophies or even lives never come labeled so that we may know certainly which are truth; forgetting that experience is the only real teacher, and that truth, to me, is what I believe. It will always remain true to me while I believe in it, and all the world cannot change the fact.

What about fixed law and eternal, never changing truth? Well, what about them? How many supposedly fixed laws are daily being unfixed? And what do we really know about eternal truth? How many eternal truths have recently been proven eternal falsehoods?

Why should we worry about truth, anyway? All we need do to rob truth of all its power to harm is to be its friend.

But how am I, as an individual, to be the friend of truth? Will worry, anxiety of fear enable me to know it any more readily when I see it? Or will I be more likely to find truth by sacrificing my personal view and following some one else, or any number of others, than by standing unwaveringly by what appears to me to be true, being always ready to accept whatever will seem true to me, demanding only that it appear to me personally as true.

Well, but what about majorities being usually right? Acknowledging that they are, then what? They are not always right, and how can we know whether or not we are dealing with one of the times when they are wrong. Shall I accept the dictates of numbers, whether I believe them or not, and all this not from any conviction, but simply because I am afraid of popular disfavor, afraid of criticism, afraid to be alone.

Where does most of the advancement of the world come from; from the masses, or the few? A few lead, the masses follow. Every reform has fought its way to the front, and most early reformers are outcasts. Besides, fear unfits us to judge correctly, for it causes a bias in some one way and against other ways. It warps the reasoning faculties.

With all these things in mind, why do we continue to cultivate fear in ourselves and others? Because we drift. We float with the tide, for it is far easier. Besides, we have been taught that to overcome is to fight, to contend. To fight we must have an enemy. But if we refuse to see an enemy we do not need to fight. This is, after all, the correct attitude. Look for what we want. Search after what we want to find.

Well, but is everything all right in the

world as it is? Would we make any changes in it if we could? Certainly the world is full of ignorance, imperfection and error. But where is the best place to commence to change it? Clearly, where I have the most power, and that is in myself. Make self right first. Learn to stop hating, fearing, and to stop worrying, and then tell others how it is done. The majority of the world's ills and vices would disappear with these, and what was left would die if neglected. Ignorance is, after all, the basic cause of the whole brood of ills, and ignorance of the power of a courageous and determined will is peer of them all in doing damage.

Will ignorance and fear ever be banished? No, possibly not. But neither will disease, poverty, death, and yet this fact does not stop our endeavor to be well, and to gain a competency, and to live as long as possible. So let each oppose, by neglecting to attend to, the fears and worries of daily life, and just in proportion to his success in overcoming will he advance in all lines.

Poverty is often a child of fear. If I am afraid, I will not undertake, and if I do not undertake, I cannot accomplish. Or, if undertaken in fear, ended in disaster is the rule.

Kill out the fear of failure. No man has failed till he gives up. He may be worsted, but not defeated. There is always a chance while I continue to try. Don't stop trying, and defeat must die a natural death. The man who will not stop fighting, will not be whipped.

Do not worry over delays and backsets, nor fear to fall many times if necessary, but keep at it, watching always for the hidden lesson in it all. Get up and get at it again, armed with the new idea gained, and as sure as time and courage

endure, success is the ultimate result. Only the coward fails. The brave fall, get bruised, and sometimes apparently slide down the toboggan to death, but some glad to-morrow will find them still at it on some other shore, and if immortality is not a lie, the brave must ultimately conquer.

Even if immortality is a fact, why cannot one keep failing indefinitely? Because all failure comes from ignorance or fear, and ignorance is the mother of fear; so in banishing ignorance we banish fail-

ure, and we must learn. All error and disease are like cold and darkness, conditions only, not entities. Cold is a condition that must be met and overcome by adding heat; darkness must be met and conquered by adding light; so ignorance is overcome by constantly adding knowledge, and, as nothing is forgotten, the stock keeps accumulating, and all that is needed is time, for each soul to end, a conqueror of all difficulties. This is the basis of a rational hope, and should banish fear.

IS HYPNOTISM DANGEROUS?

BY J. E. WILLIAMS, STREATOR, ILL.

It depends on the hypnotist. Hypnotism has been defined as a condition in which suggestion has an exaggerated effect. It is a condition in which the subject makes himself the passive recipient of the suggestions made by the operator. He must first consent to become passive before the operator can influence him. After he has once given his consent, it is not so easy in subsequent operations to withhold it; although a man of normal will power can always withstand the influence of the hypnotist if he wishes to.

What is the hypnotic influence? It is the same influence that a strong will exercises over a weaker one anywhere. The popular theory that it is a strange, weird, uncanny effluence, proceeding from the operator and compelling the subject, is a fallacy. The Svengali idea is sheer, unmitigated rubbish. The hypnotic power is the same kind of power that enables one man to sell a suit of clothes,

and another a policy of life insurance, to a reluctant customer. This view does not diminish its value, but it clears away a lot of nonsense, and enables us to take a sane look at it.

Truth is, the production of hypnosis depends more on the subject than the operator. The success of a stage exhibition depends more on procuring susceptible subjects the first night than anything else. No subjects, no show. A certain percentage of persons are natural sensitives, and can put themselves in the passive condition without difficulty. Others can no more make themselves passive than they can relax; they don't know how, and the harder they try the more they tie themselves up in a hard, untwistable knot.

But given a lot of good subjects who are willing to accept his suggestions and the work of the hypnotist becomes easy. They can be made to see anything he

wants them to see, feel anything he desires, do anything he proposes; provided he does not run counter to deep-seated motives of morality or personal safety—in which case the subject will refuse to obey or wake up.

The art of the actor or orator illustrates one of the common uses of this power. If he succeeds in making the audience passive and receptive to his ideas he can stir them and mold them at will. It is the same with the preacher, and especially is it true of the revivalist. The discovery that the power of revivalist is the same in kind with that of the hypnotist is to be credited to Rev. A. D. Sutherland, one of the early evangelists in this country. He was for several years a successful revivalist, and then becoming interested in hypnotism, or "biology," as it was then called, he became a stage lecturer and exhibitor of hypnotic phenomena. In his book entitled "The Trance," he recites his experiences, shows the similarity of method in both cases, and tells of one of his converts, who subsequently became a hypnotic subject, who stated that the subjective condition accompanying conversion and hypnosis was one and the same.

Modern psychological science corroborates the view of Rev. Sutherland. The conditions requisite for hypnosis are similar to those required for conversion, although the methods may vary. There is demanded the same strained elevation of the eyes, the same expectant attitude, the same fixity of attention, the same mystifying awe of the operator; then there comes the same sharp command, the same imperative tone, the same oft repeated suggestion, over and over again. The revivalist has the advantage in that he has the powerful thought current of a sym-

pathetic audience to aid him, the music, the glimmering lights, and the auto-suggestion of the subject with the force of a life time of thought-habit which only needs quickening to become amazingly potent.

In every large audience, especially such as attend revivals, there is a goodly percentage of susceptible subjects. These, the operator can usually secure, if he be in any sense a master of his art. The emotion they will experience will be a genuine one, but whether it proves to be hysteria or religion will depend on the subject, and also somewhat on the operator. The interpretation placed on his experience by the subject will be the one suggested by the operator. He will be willing to call it the holy ghost, the spirit of God, or the presence of Jesus in his soul, or anything else the theological bias of the revivalist may suggest. It is a characteristic of the hypnotic state that the subject is not capable of inductive reasoning; like a man in a dream, he can only follow deductively the leadings of the data already given to him by his senses. Hence he is subtle to follow the ideas already given him, but not amenable to new or conflicting ones as long as he remains under the influence.

But none of these statements argue that hypnotism is a bad thing, or that revivals are an evil. It only explains the mechanism of these arts, and enables us to view them intelligently. Whether they are bad or good depends on the use that is made of them. Hypnosis, we have said, is a condition wherein a suggested idea produces an exaggerated effect. If the idea suggested is a good one, then the effect will be good; if bad, the reverse. If suggestion makes a sick man well, a drunken man sober, or a bad man good,

then welcome suggestion; but if it poisons the mind with evil thought, if it weakens the will, or if it inculcates a false attitude toward life, then it should be condemned.

These reflections are prompted by the recurrence of religious revivals which prevail annually about the close of the old and beginning of the new year. The peripatetic revivalist makes his appearance in the provincial cities and villages about this time, and oftentimes creates a lively sensation with his exhortation and denunciations. The agitation would not be amiss, perhaps—for it is often a good thing to shake up the stagnant life of a community—if the revivalist had a true conception of the power he was using. But he is frequently as ignorant, alas! as the one he is influencing, and too often the temptation to get quick results leads to direful threats, vengeful imprecations, and other vicious suggestions, all of which are harmful to his auditors.

The man who uses the power should be one morally fit to wield it. In some countries they require practitioners to be examined and licensed. The suggestion made to a subject while in a state of religious hyperæsthesia takes deeper hold than any other, therefore the religious operator should be especially fit. If such a man gives suggestions about dancing that call up lewd thoughts in a mind otherwise innocent, he is guilty of creating the evil he condemns, and is responsible for corrupting and poisoning the soul, which it is his special duty to keep pure and unsullied. He who makes foul suggestions is like him who poisons a well; only the evil of the one will end with death, while the other will go on forever. And what is true of dancing is equally true of every other inherently innocent

amusement, which may be made the subject of a vicious suggestion.

Is hypnotism dangerous? We answer the question as we began; it depends on the hypnotist. In the hands of a good man, it may be an agency for good; and in the hands of a weak or a bad man, a power for evil.

The Shirt-waist Man and the Net-waist Girl.

The shirt-waist man and the net-waist girl

Go hand in hand today,

And the people year after year keep on

Throwing their clothes away.

The coat and the vest are tossed aside,

And where is the fleecy shawl?

Our clothes get thinner and fewer—what

Will be the end of it all?

Oh! what will the shirt-waist man take
next

From the things that he has to wear,

And what will the net-waist girl throw off

From the shoulders, now half-bare?

The shirt-waist man and the net-waist girl

Go rollicking down the way—

Have we started a style that is going to
end

In the old fig leaf some day?

Regular habits breed an atmosphere of calm and concentration which is invaluable, since it is not the actual amount of work done which wears men out so much as the *strain* with which it is done.—*Medical Brief*.

Suffering is the price of every human development. Blunders and mistakes cause suffering. Therefore, more or less error and hardship are inevitable accompaniments of progress as Nature's teachers.—*Medical Brief*.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XIII.

In the previous article, the important topic of psychogenesis was partly and briefly considered. In a magazine article, it is impossible to do justice to this important subject, which would require a volume of no mean proportion, in order to be thoroughly considered. But those, who have pursued the subject of psychogenesis extensively and in a scientific manner, will agree that its proper understanding gives a clear insight of the whole subject of psychotherapy, no matter what system is employed or investigated, and of the doctrine of Suggestion. Knowledge of the ways in which the streams of thought in man are produced, enables one to understand the value of each system of psychic healing in clinical practice and to explain satisfactorily why the cures wrought by many systems of psychotherapy, even by absurd or dangerous systems, are not attributed, both by healers and healed, to the real or proper agent or process producing them. How often does one see the cures wrought by psychophysiological mentation associated with wholesome thoughts, emotions, and actions awakened automatically by Suggestion and Autosuggestion, and reflexly by sensory appeal, attributed, not to mentation, but to material agents which are incidently present or purposely employed to arouse and fix the attention or faith of the patient, or to some irrelevant, immaterial metaphysical or theological entity—or better, to some imaginary creation of the mind.

Man, being in the midst of things and changes, and being more or less conscious of bodily conditions and changes, has thrust before his consciousness all sorts of reflexly and automatically engendered perceptions, whose origin he more or less earnestly strives to discover and understand and by observation, experiment and comparison. Man has no way of determining whether a perception of an object, condition or change in the environment or of the condition of the body, is real, *i. e.*, reflexly engendered by impulses through sensory nerves, or only apparent or simulated, *i. e.*, automatically engendered by impulses created largely or solely in nerve centers, excepting by a process of reason. In persons of sound mind and with common-sense, all ideas arising from perceptions must have a logical basis, all feeling (emotion) must have an adequate cause, and all action must have a sufficient motive; therefore, it is said of cranks, insane persons and fools, that they are unreasonable.

Knowing the relative value of subjective and objective experience for framing logical conclusions to guide mankind in its arts, and knowing how perception, upon which all thought depends, is engendered, it becomes plain why there were and are so many systems of psychic healing in vogue—some systems useful and practical, and others absurd and impracticable. Students of psychic arts should not condemn indiscriminately all practices of psychic healing that are not

scientific, even if they ridicule or discard the theories or doctrines on which they are based, but should strive to explain rationally and scientifically the useful germs of truth which they contain and the desirable results or cures often wrought by such practice. Man is a fallible creature and he is wise who casts few stones. Remember, the so-called sciences have their quicksands just as metaphysics and religions have theirs. Most of the systems of psychotherapy in vogue today, although they are not founded upon scientific bases, are still the outcome of much positive knowledge gained by empirical observation of the good effects accompanying proper and wholesome thoughts, elevating emotions, and desirable actions, and of the baneful effects accompanying adverse or morbid thoughts, depressing emotions, and unwarranted or evil actions, upon the moral, intellectual and physical man. The facts and fallacies alike of all systems of healing should be objects for careful study and consideration, if knowledge and successful practice are the ends in view.

All systems of psychic healing depend for their practical value upon the possibility of the production of wholesome thought, emotion and action by sensory and philosophical appeal. Under proper or favorable conditions, the psychic mentation of patients, ordinarily called mental action, Mind, psychic force, will power and the like, can be aroused, augmented, directed, and inhibited by Suggestion and Autosuggestion. As stated in previous articles, psychic mentation dominates within certain limits varying with individuals, nations and races, and with conditions of environment and of physiological or pathological necessities, neural

and trophic mentation. The possibility of control in patients of their neural and trophic mentation by awakening proper and sufficient psychic mentation, is a demonstrable, scientific fact and is the reason that Suggestion and Autosuggestion are such valuable remedial and educational procedures. There is no more effective method of influencing, perhaps controlling, psychic mentation in patients than that of *formal* Suggestion employed alone or coupled with sensory appeal.

In order that the art of Suggestion shall be successfully applied by psychurgeons with the most benefit to the greatest number of patients and in order that the rationale of psychotherapy shall appeal to the common-sense patients, their friends and medical advisers, psychurgeons should possess knowledge of normal and abnormal mental action, of normal and abnormal biologic activity, of the symptoms which indicate derangement of mental and biologic action, of the forms which the derangement may take, of the causes which produce it, of the prospect of recovery of patient from physiological and psychical disturbances or from undesirable habits of life, habits of thought, habits of motion, and habits of sensation, and of the appropriate therapy and care of the sufferers. In other words, the psychurgeons should be well trained physicians and surgeons—not mere hypnotism *dilettanti*, sticklers for some exclusive system of therapeutics, or mere psychical pathists, codists, fadists or *pseudo*-scientists. Let psychurgeons stand firmly for the practice of suggestotherapy or for psychotherapeutics, not for suggestopathy nor for psychopathy. Let them not sanction any routine in the art of healing, which so often resolves itself into the

treatment of the diagnosis rather than the patient.

We will now briefly consider the functions of the brain, especially the brain cortex, the sum of whose self-conscious acts constitute that quality of living man known as personality or, as so many psychic researchers and healers who are ever ready to cloak this animal quality in mystery choose to call it, the Ego, the Spirit, the Soul, the Inner or Real Man, the Self or Real Self, the god within, and the what not. In man the brain cortex, especially the cerebral cortex with its association, commissural and projection system of nerve tracts, is the physical basis in all mental action. Other things being equal, the blood supply, extent and thickness of the cerebral cortex determine the intellect and mental power of a person. This is true generally, not universally, both of individuals and races. In accordance with the development of certain zones of the brain cortex, is there a greater or less cortical activity in that region, and does its activity predominate in ordinary mental action? Hence the scientific psychurgeon does not only treat patients by formal Suggestion, but when there is in a patient a diminished activity of certain cortical areas, he attempts to increase the activity of such areas by embodying them with more brain cells through procedures known as Brain Building Exercises. Functional and organic diseases, or defects and injuries of the brain cortex cause insanity—psychoneuroses, physical degeneration, dementia, imbecility and idiocy—psychoses and neuroses. Furthermore, persistent unwholesome and morbid cortical activity almost invariably causes functional disease of visceral organs, or even organic disease of the same, if the disturbance

of the nervous side of physiologic functions is such that trophic or nutritive disturbances result.

The general functions of the brain cortex are (a) consciousness and (b) voluntary action, both of which are common to the whole cortex. Its special functions are recognition of and action upon the sensations of sight, smell, taste, hearing, touch, temperature, pain and muscular contraction and position. The power of voluntary movement includes the use of language. These special brain cortex functions are the result of activity of special cortical areas, which are paired with the exception of the area for articulate language found only in one cerebral hemisphere, usually in Broca's convolution of the left hemisphere, while in left-handed persons it is frequently found in the corresponding convolution of the right hemisphere. The functions of the basilar ganglia—subcortical gray masses of the brain, are practically similar to those of the spinal cord and sympathetic nervous systems; viz., automatic and reflex actions.

In the study of brain functions, it is found that it is the province of the brain cortex: (a) To receive impressions from sensory organs, from lower nerve centers and through continuity of tissue, which impressions man knows as sensory and conscious perceptions. (b) To group these impressions—sensory and conscious perceptions—into a unit which man knows as a concept. (c) To retain the concepts, so that man can recognize and recall them in *memory*, or form new combinations between them in *imagination*, or group them systematically in *logical thought*. (d) To give expression to thought in speech and action. (e) To feel the emotional excitement upon these

mental acts. (f) To exercise self-control over all mental action. What to us, as practical therapists, is of utmost importance in this group of functions of the brain-cortex, is the power of man to exercise self-control over all mental action. All voluntary action or volition is the outcome of sensation, thought and emotion, controlled by conscious motives. In ill-health, or in undesirable and morbid habits of life, the mental operation of volition may be weakened from perverted sensations, slow and difficult thought, or deficient emotion, in which case action seems useless. If it were not for the fact that there is an unconscious (subconscious) unwilling activity accompanying all mental action which goes on automatically and produces physiologic activity, such as facial expression, attitude, automatic actions, and other neural and tropic activity, all attempts at healing, or at developing special talent—psychical or physical—based upon psychic laws would be useless.

All psychic, psychophysiologic and psychopathologic phenomena produced by the numerous psychical practices, whether remedial, educational or otherwise, such as Suggestion, Mesmerism, Hypnotism, Animal Magnetism, Odyism, Magianism, Witch-craft, Perkinism, Christian Science, Prayer-cure, Self-cure, Fetichism, Asceticism, Hedonism, Vitapathy, Osteopathy, and others too numerous to be mentioned here, may be conveniently and profitably studied, according as they indicate normal exercise, exaggerated exercise, diminished exercise, or perverted exercise, of man's mental operations. In succeeding articles, we hope to show that the phenomena grouped under these *isms* and *pathies* are either normal modifications of or morbid disturbances in the

subject's (1) sensory and conscious perception, or (2) logical thought or intellect, or (3) emotional feeling or mood, or (4) voluntary action or volition, or (5) self-consciousness or personality, brought about by philosophical appeal alone, or by philosophical appeal plus sensory appeal.

The foregoing classification of mental operations as divisions of psychic mentation is here adopted because each of these mental operations can be demonstrated in any one to actually take place, either subjectively or objectively in mental action, because it is desired to avoid as much as possible abstruseness in description of psychic phenomena, and because by such a classification of mental operations all psychic phenomena produced by psychic arts or practices can be satisfactorily and intelligently explained, certainly not after the fashion of Theology and Metaphysics, both of which demand the absolute and ultimate cause or reason of things, conditions and changes, but after the fashion of Natural Philosophy, which seeks only their secondary and immediate cause. At the present day, the inquiry into the final cause or reason of things—teleology, is yet in its infancy, and its principles or doctrines are as yet purely of a speculative nature, either metaphysical or theological. Metaphorically speaking, just as the darkness of night makes all cows appear black, just so does most of the metaphysical and theological theories, so commonly employed by many to explain psychic phenomena and psychic healing, tend to make the efficient or immediate cause or causes of remedial and morbid effects of Suggestion and its numerous phases appear dark.

By adopting in the following article the above classification of mental opera-

tions as being sufficiently inclusive and comprehensive for all practical purposes, and for methodical explanation of the phenomena of Suggestion and its phases, it is hoped that a simple and convenient code or schema for mutual understanding and study of mental action as far as man can conceive and know, has been brought to your attention. It is true that such a division of psychic mentation is formal; but so are the classifications of the elements, units, principles, and—call them what you will, of the sciences of logic, mathematics, grammar and others—all of which are formal sciences. Nevertheless, these formal sciences are among the most useful to mankind, because their data, or elements, or principles, unlike many of those of metaphysics and theology, can be made to correspond truly to objective reality, and results can be predicted by their practical use with certainty. No reader can have any just cause to reject this classification of mental operations if he remembers the facts concerning formal sciences, if he remembers that even the wisest and most critical philosophers and scientists are, figuratively speaking, but children trying with more or less success to spell out the meaning of the facts of the universe, or to solve its riddle, and if he remembers that classifications, or divisions, or names, or schematisms, are guides or plans for methodical explanation and thought, or but symbols, of which mental action writes an account, more or less vividly and lastingly, as epiphenomena (!) in our memory.

In order to make the following articles of a more practical nature, the subject of Suggestion, and some of its phases, will be considered from the standpoint of the practical operator and clinical observer, who weighs the claims made for

Suggestion, and other (assumed!) psychic agents, in the balance of experience, and selects from scientific biological observations and from the enormous quantity of chaff, in which the teaching and practice of empirics have buried the wheat, such truisms concerning Suggestion as a remedial educational agent, as have not only a rational theoretical basis, but have been actually verified by practice and observation—individual and collective. To remove the prejudice existing against Suggestive Therapeutics which is due to absurd theories and claims and to the more or less complex methods adopted and insisted upon by certain advocates of psychic healing, to induce the medical profession to employ more generally in treating the sick and miserable this valuable remedial and preventative agent, and to divest the art of Suggestion of mysticism, and, as much as possible, of mere empiricism, shall be the objects of succeeding articles.

Practical doctors must surely have noticed that drugs and surgery, even when properly and skillfully applied, are frequently useless, if they do not restore the physiologic and psychic functions of the body. Much suffering, both from functional and organic diseases, is due solely to derangement of mental operations, causing annoying sensations, adverse or morbid thoughts, depressing emotions and unwholesome physiological and moral action. Psychic derangement is best corrected in the great majority of cases by the intelligent use of Suggestion, other agents, when indicated, to be used to reinforce it or to correct pathological lesion. Shakespeare knew after a fashion that patients must see to it that they were thinking proper thoughts, were feeling proper emotions and acting properly; for

he put these and the foregoing ideas in these impressive words:

Macbeth says to the doctor, who tells him of Lady Macbeth's illness:

"Canst thou not minister to a mind diseas'd?

Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,

Which weighs upon the heart?"

Doctor:

"Therein the patient

Must minister to himself."

Macbeth:

"Throw physics to the dogs, I'll none of it."
—*Macbeth.*

Fearlessness a Protection.

Talking of overcoming death, do you suppose man will ever be invulnerable to accident?

Yes, I do. I suppose he is largely so at present. All live creatures generate an atmosphere about them which is protective. In accidents, men escape when it seems impossible for them to do so. In my own limited experience I have noted a number of such cases. It is almost as if there were a special Providence to care for individual lives, and the people really believe this to be the case. But it is not so; the protection each person receives proceeds from himself; it is his life essence, his will power flowing forth that segregates him from the influences that would otherwise destroy him.

There is no one reading these lines who cannot recall instances, either in his own experience or that of his neighbors' wherein the preservation of life seemed a miraculous thing. But there is nothing that

can be imputed to miracle; it all comes under the head of law. In the cases I have alluded to—escapes from accidental death—the greatest power of protection is always accorded to the strongest person or creature; that is to say, that the strongest creature, by which I mean the *most intelligent* creature, is always the safest. The most intelligent creature is the one who generates an atmosphere of the most powerful resistance to all negative conditions. Every form of disease and death is negative to life; and in those cases where life is individualized and knows its own power, none of the negative conditions can touch it; accidents will actually appear to shun such persons; and eventually they will become so superior to all hurtful influences that they will be perfectly safe, no matter where they are, nor what their surroundings may be.

I have met with a few persons who were never afraid, a few sailors whom no storm could intimidate. I will venture to assert, from my knowledge of the law, that these men will never be killed in a storm; their fearlessness is their protection. And how does it protect them? Every condition of thought sends forth the mental atmosphere that corresponds to it; this mental atmosphere is not *a nothing*; it is a substance more powerful than the strongest electrical current, so strong that no power generated by negative substances or the negative plane can stand against it. In a crowd where there is one person who can generate this atmosphere, the spirit of absolute safety will prevail.

The same thing can be extended to every act in life. It lies at the bottom of business success.—*Helen Wilman, in Freedom.*

A CLINICAL CASE.

THE TREATMENT OF SELF-CONSCIOUSNESS.

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The practitioner of Suggestive Therapeutics is frequently called upon to treat patients suffering from self-consciousness, lack of ambition and timidity. These are interesting cases, and Suggestive Therapeutics has a field all to itself in the treatment of troubles of this nature. In fact, Suggestion is the only agent which can cure these sufferers successfully, and when the treatment is properly given the results are very gratifying to both operator and patient. The operator who relieves a patient of one of these distressing troubles has made a life-long friend.

Many cases of this nature find their way into my own private and clinical practice, and this month I shall endeavor to indicate the line of treatment I have found to be most successful in curing them.

In the first place, careful attention should be paid to the physical condition of these patients, for many of them are poorly nourished, and much of their lack of aggressiveness and ambition may be traced to the consequent lack of strength. The most aggressive men will lose ambition and aggressiveness if their general health becomes badly impaired, and nothing but improved health will restore these characteristics.

Good health is the basis of individual success in any walk of life, and when perfect health and strength are found or developed in the self-conscious, ambitionless or timid, they can be used as an excellent

foundation upon which to build the Suggestive treatment.

Expectant attention is a powerful agent in curing many complaints, and in giving Suggestive Therapeutic treatment this important point should be kept in mind and employed. Many a person with the toothache has started for a dentist's office, only to find that the pain has disappeared by the time he reached his destination.

I have known patients who left this country to visit the famous shrine at Lourdes, France, to be entirely cured by the time the shrine was reached. I could give many other instances in which wonderful cures have been wrought by the Auto-Suggestion which follow the arousing of the expectant attention; in fact, it is the mental attitude called expectancy which is accountable for the majority of cures made by every system of treatment, and the operator who realizes this and strives to increase and sustain the expectancy will certainly increase the number of his successful results.

It is a demonstrable fact that thought *tends* to take form in action, and that under favorable conditions it *will* take form in action. In making this assertion I refer, at this time, only to the effect an individual's thoughts exert over the mind, organs and functions of his own body, not to the effect his thoughts may have on external conditions or other individuals; although at another time I

may have something to say about the latter proposition.

The favorable conditions under which thought will take form in action are a proper supply of the "life essentials" and the absence of organic lesions which might interfere with the transmission of thought impulses. By the former I mean air, water and food, and by the latter the presence of a clot of blood, for instance, which, becoming organized, shuts off the blood supply to certain nerves or presses upon them.

I have known patients who were not partaking properly of the life essentials to undergo a dozen different treatments without being cured, although nearly every form of treatment benefited them at first. This is evidence of the fact that thought tends to take form in action. I have seen these same patients absolutely cured by Suggestive treatment when the life essentials were properly supplied. This is an example of what I mean when I say that under favorable conditions thought *will* take form in action.

In the treatment of the class of patients we have under consideration this month, great stress should be laid on the physical strength. Those who lack strength should be assured that as their strength increases they will become more determined, more aggressive, confident and fearless. While those who are found to be in good physical health can be assured that, since their health and strength are equal to that of their more aggressive associates, the Suggestive treatment will soon build up the desired mental characteristics.

The expectant attention having been aroused, many of these patients will be found to be cured by the time the physical health has been built up. About one month is usually sufficient to bring about

this result, but the case I have selected this month is that of a young man who was in good health when he came for treatment.

Mr. C., age 24, stenographer, had suffered from self-consciousness and timidity as long as he could remember; was very efficient in his work, but felt that his dread of meeting strangers and his timidity, even with those he knew, prevented his promotion. In fact, he had seen many of his more aggressive and confident fellow clerks advanced from time to time to fill positions which, under ordinary circumstances, he should have been called upon to fill. He was fearful of offending people, and thought that they disliked him. His own diagnosis was that he lacked "personal magnetism" and confidence in himself. This patient's general appearance was pleasing. His health was good; his wearing apparel modest and neat, and there was nothing about him from head to feet to attract undue attention or unfavorable criticism. His whole trouble existed entirely in his mind and was due to the mental attitude he took toward himself and those around him.

My diagnosis was "Habit of Thought," and at first treatment I made this fact plain to him and showed him clearly how, with his co-operation, an entirely new habit of thought could be developed to replace the old one.

Inquiry about his early life disclosed the fact that his mother died while he was very young and his father married again. Several half brothers and sisters were born, and the step-mother, in her efforts to "show off" her own children, always kept him in the "background." In this way he became conscious of his own inferiority, which his step-mother took care he should feel, until he shrank from

strangers, who invariably gave their attention to his half brothers and sisters. Living in an environment of this nature he soon formed the "weak" habit of thought for which he sought relief from Suggestive treatment.

Having explained my diagnosis to the patient, I said to him, "Mr. C., when the sunlight comes into a room the darkness disappears. Can you tell me what becomes of the darkness?" "No." "Well, you neither know nor care to know. Sometimes, perhaps, you have had a musical air running through your head. Is that not a fact?" "Yes," he said. "Do you know how to get rid of such a tune?" I asked. "I have never given the matter any thought," was the reply. "Then, the next time you are bothered in this way, simply begin to whistle or sing another tune, and you will soon find the old one disappear. It is not necessary for you to know, nor should you care, what becomes of the old tune so long as it ceases to bother you. Whistle a tune over and over again and it becomes fastened in the mind. It becomes a habit of musical thought, but you can change the tune by changing the thought. Similarly, if one has a weak, depressing, timid habit of thought it will disappear and a new habit of thought will take its place if he begin to think strong, determined, aggressive, fearless thoughts at every opportunity.

"At one time you wrote 'long hand'—formed a habit of writing in long hand, and when you first took up the study of short hand it seemed a little difficult to change. However, as you persisted in your practice and study of short hand, it became easier and easier, and now you write almost entirely in short hand, and even think in short hand. Is this not the case?" "It is," he replied. "Then,"

I said, "this is exactly what you have to do in order to develop a strong, aggressive habit of thought. You must think the thoughts I shall suggest to you, over and over again—a thousand times a day, if possible, will be none too often. You must think them morning, noon and night, until the new habit of thought is formed. I shall place you in the Suggestive condition at each treatment and the Suggestions made to you then will begin to ring in your ears, and you must encourage them to do so as much as possible. They will become your own thoughts and *will take form in action.*"

After the explanation, I placed the patient in the recumbent position on the operating table and induced the Suggestive condition.* I then gave Suggestions to the patient, of which the following is an outline:

"Mr. C., every word I shall say to you to-day will be indelibly impressed upon your mind. Every word I utter will be the truth. I wish you to assume that everything I say to you is true, and, by doing so, you will make it true. At least one hundred times each day you will remember that you have an appointment with me for treatment, and every time you think of your treatment you will repeat to yourself the Suggestions I give to you while here.

"Your physical health is excellent. You are a strong man—as strong as the average man you meet. You know this to be true. Your brain is as well nourished as that of the most aggressive person you

*The methods for inducing the suggestive condition have been given in previous numbers of the magazine. It is impossible to explain this procedure every month, but those who do not possess the information will find it given in detail in Lesson V, page 31, of the special mail course. Over 100 old fashioned methods are given in detail in the lessons devoted to Stage Hypnotism, Part II., Lesson XXXIX, page 303.

know and is capable of performing the same functions and thinking the same thoughts. From this moment you will become conscious of your own strength, your capabilities and the possibilities which lie before you. Your personal appearance, your strength and education place you on an equal footing with any one. You have determination. Your determination to succeed brought you to me for treatment. Your determination, coupled with your strength, will beget aggressiveness—kindly aggressiveness. I want you to think of the meaning of these words; think of what they mean to you. Draw yourself up to your full height one hundred times each day, and say to yourself ‘I am strong, determined and aggressive. I have confidence in myself and my own abilities. I am fearless.’ Go over this thought slowly each time and think of the meaning of the words. They will influence you every time, and you will feel strong, determined, aggressive, confident and fearless.

“You must think of things as you would have them occur. Sit down occasionally, close your eyes and draw a mental picture of how you would and should act under certain circumstances. If it is necessary for you to meet strangers for your employers, or to consult your employers or associates on a matter of business, plan how you should act, how you will act, and determine to act exactly as you plan. By going over and over in your mind these scenes in which you find yourself taking a strong part, you will become stronger and stronger in your thoughts, and your actions, in consequence, will become those of a strong, determined, confident and fearless man.

“Every little victory will make the next one easier. Congratulate yourself every time you win a victory, and tell yourself how much you can improve on it and how much easier it will be next time.

“My suggestions to you from day to day will reinforce your own suggestions and your thoughts will grow stronger all the time. Today we are planting the seed of strong, determined, aggressive thoughts,

and it will grow rapidly. You feel it, even now, and you will leave here today stimulated mentally, encouraged, hopeful and aggressive. We are forming a new habit of thought, a habit of *strong* thought. You will think these strong thoughts morning, noon and night, until you can think of nothing else, and your actions will be governed accordingly.”

These suggestions were repeated to the patient many times during his first treatment, in a strong, commanding voice, and when he returned for his second treatment he said the words “strength, determination, aggressiveness, confidence and fearlessness” had been in his mind all the time. He seemed unable to keep them out of his mind, and said they had influenced his actions quite noticeably.

This patient was treated daily for one month, the suggestions given at each treatment being similar to those already indicated. His confidence increased steadily, and he took pride in telling me of his different victories. His improvement was rapid, and at the end of one month no further treatment was deemed necessary. He has called upon me from time to time to tell me how well he has been succeeding. Although it is only a little over one year since his last treatment, he has already been promoted twice and seems to be in harmony with himself and everyone around him.

This is not an exceptional result. I have successfully treated scores of persons suffering from complaints of this nature. These cases have come from many different walks of life. I have treated self-consciousness, stage fright, timidity, etc., in actors, actresses, ministers, lawyers, pianists, teachers and singers, both young and old, and the results have been uniformly successful.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 10. Dipsomania.

I have a patient who suffers with periodical "sprees." Dipsomania, it is called. I have tried in vain to hypnotize him and cannot benefit him. I believe I could cure him if I could only put him to sleep, but this I have failed to do. Have you any suggestions to make. He indulges in his drinking spreeds about twice a year, but does not touch a drop of liquor between the attacks.

J. B. O.

D. C.

It is seldom that a dipsomaniac makes a good hypnotic subject, when judged by the standard of the hypnotic somnambule. I have repeatedly stated in the columns of this magazine that hypnotic somnambules, or, in other words, highly suggestible subjects, are weak willed, being easily controlled in their ordinary walks of life.

Many hypnotic somnambules are to be found among the chronic or steady drinkers of alcoholic liquors, but it is not often that hypnotic somnambulism is discovered in a dipsomaniac. If the dipsomaniac were weak willed he would soon become a steady drinker, whereas the majority of patients suffering from dipsomania cannot be coaxed to drink between the attacks, and when the attacks appear they are not sufficiently suggestible to be controlled by

any person, and sooner or later will manage to secure sufficient liquor to satisfy the craving.

A careful study of dipsomania and the dipsomaniac will disclose the fact that the periodical craving for a stimulant can be directly traced to a periodical decline in the victim's health. If this decline in health can be prevented there will be no recurrence of an attack. Since this is the case, it is evident that the proper time to treat these patients is between their attacks.

Putting the patient to sleep, even if it could be done, would prove of no special benefit. The patient should be placed in as deep a degree of suggestibility as it is possible to produce, and then the Suggestions of the operator should be directed to building up the patient's general health and teaching him the necessity for giving attention to the life essentials every day of his existence.

He should be led to feel that he has a strong will and plenty of determination, and that with perfect physical health, obtained and sustained through design, he is master of himself and his habits for all time.

The treatment of dipsomania by Suggestive Therapeutics is very satisfactory indeed, both to patient and operator, when the line of treatment I have indicated is carried out. I know several patients who have not had a return of the trouble in several years, although previous to taking treatment attacks came on once or more every year.—Ed.]

For more extensive information about the treatment of this trouble the reader is referred to lesson xxvi., page 203, of the Editor's Special Mail Course.

Query 11. Counterfeit and Genuine.

Do you believe in Spiritualism? Surely the weight of evidence in its favor should be convincing to anyone. There may be counterfeits of genuine spiritualistic phenomena, but can you have a counterfeit without a genuine article?

Oregon.

A. B. W.

[In reply to the first question of this query I will say that I do not care to commit myself at the present time either to a belief or disbelief in Spiritualism. That certain curious phenomena attributed to spirits do occur at times cannot be doubted. These phenomena occur in the private circle of well informed families who could have no object in telling anything but the truth. But to attribute these phenomena to the work of spirits is quite another matter, and one which will bear careful investigation before a final answer is given. Scientific research in various directions is giving us object lessons on this point. Every day our knowledge of nature's wonderful laws is growing, and with this growth, phenomena that, even a few years ago were mysterious or attributed to the work of the devil, have been clearly, satisfactorily and scientifically explained. So it may be with what, for want of a better

explanation, we now call spiritualistic phenomena. These phenomena may be the work of departed spirits, but while we are investigating, classifying and studying them, let us determine to weed out the bogus medium impostor with a strong hand.

The word counterfeit means imitation. Now it is a self-evident fact that an imitation must have an original. But the argument does not prove the truth of spiritualism. Every invention is an imitation of a man's thoughts. Not very many hundred years ago it was believed that the world was flat, and the atlas of that time was made flat in imitation of this false belief. Because the counterfeit, flat atlas was made by man is no proof, as we know now, that the world is flat. Again, the fact that our books of fairy tales contain pictures of horrible monsters with seven heads and four or five tails is no reason for believing that such monsters actually exist. That a slight of hand performer appears to take a dozen eggs from a man's mouth is not proof that this was ever actually accomplished. No, you cannot prove the existence of genuine spirit phenomena by the illogical and worn out argument of "counterfeit and genuine."—Ed.]

Query 12. Avoid Negative Suggestions.

In your mail course you advise your students to avoid giving negative Suggestions to a patient. I fail to understand how they can be avoided in treating certain troubles. For instance, in suggesting to an insomnia patient who always arouses at three o'clock in the morning, would you not say, "You will *not* arouse at 3 o'clock?" Or, in treating a boy for bad temper, would you not suggest to him that he would *not* lose his temper?

Vermont.

C. A. G.

[It is always best to avoid negative suggestions in giving treatment. In teaching a child to pronounce a difficult word you would not begin by telling him how it ought not to be pronounced. Instead, you keep the correct pronunciation before him. Similarly, in giving Suggestive treatment, tell the patient exactly what he should do, not what he should not do.

By telling an insomnia patient that he will *not* arouse at 3 o'clock in the morning, that hour is fastened in his mind and frequently aggravates the trouble. He should be assisted to forget the hour by ceasing to refer to it. Suggest to such a patient that he will sleep all night.

In treating a boy for bad temper, tell him that he has perfect control of himself and that he is good natured and patient. Explain to him what is meant by patience, self control and good nature. By developing these characteristics the bad temper will disappear. Avoid the use of the term "bad temper" when treating him. When relieving pain in any part of the body suggest that the patient shall feel a sense of ease and comfort; avoid such suggestions as "You will *not* feel any more pain."

The best rule to follow in giving Suggestive treatment is "Suggest that the conditions desired *are* coming to pass, or assume that the desired conditions are already present.—ED.]

Riches are not happiness, though the rich may be happy if they will live up to the measure of their opportunity. Right thinking and right doing, growth, expansion, development, a willing and contented spirit—these are the true sources of happiness in all.—*Medical Brief.*

BOOK REVIEWS.

"Fact and Fancy in Spiritualism, Theosophy and Psychical Research." G. G. Hubbell. The Robert Clarke Co., Cincinnati, Ohio. Price, \$1.25.

Mr. Hubbell's book, compiled from a course of lectures given by himself before the Ohio Liberal Society, deals more with fact than fancy, according to the ordinary acceptation of the terms. He first pays his compliments to Madame Blavatsky in a way that will delight the hearts of those to whom she has always been a bitter pill, a non-swallowable pill, one of the kind that will stick in the throat and eventually return the way whence it came. Mrs. Piper next engrosses the author's attention, but he has to admit she is too much for him. At that writing he contented himself with calling her "the most wonderful psychological phenomena of the century." In the light of recent revelations might be ready to relegate her to the same limbo as the fat and fraudulent Blavatsky.

"Christology—Science of Health and Happiness." Oliver C. Sabin (and presumably Mary C. Sabin). Woodward & Lothrop, publishers, Washington, D. C. Price, \$2.00.

Did you ever hunt deer in the western wilds? Did you ever, looking straight into the "soulful" eyes of the monarch of the forest, find yourself stricken with "buck fever," your fingers nerveless, the trigger untouched? Then you know how the bloodthirsty reviewer feels when he gazes into the gentle faces of the authors of this book, but in this case the man behind the gun is bound to shoot. Common sense tells him he is a coward if he doesn't. This "Christology" may be the wisdom revealed unto babes, but to the strong man ready for the race it, hon-

estly, does not seem fitted for use even in a nursing bottle. But he who runs may read; and if he ran not before he reads he will surely wish to accelerate his pace after a few pulls at mental pabulum like this "treatment for croup in a babe or very young child:"

"I call the mother's name and say: 'I desire to talk to you. You must know that your life and the life of your infant are in the image and likeness of God, you each live, move and have your being in God. Therefore, you must know that the baby cannot have any disease. I declare to you that baby cannot be sick, never was, nor never will be. It cannot have croup; all is infinite mind and its infinite manifestation.' Then, go on and close up the treatment as any other treatment, and baby is well."

Yes, if he suffered from membranous croup he no doubt is.

Col. Sabin pays his respects to Mrs. Eddy in no uncertain terms. He says she is an adept in the art of black magic, that her star stands forever on its head with its two feet pawing the air; but he claims to be in possession of a "vibrating treatment," given out privately on application, that will knock this "insidious malignity" skyhigh. All this in the face of the fact that in a previous chapter he has denied the existence of evil in general and malicious animal magnetism in particular.

In a very pretty chapter on brotherly love "Christology" recognizes the right of the people to employ regular physicians if their "presence serve as a balm of Gilead to the sorrowing soul," but the liberal-mindedness shown in this permission is rather marred by a later statement that "the man of medical science is of the earth, earthly, a mere concept of material mind." Then "God isn't all in all" after all, is He? Strange that

He should have overlooked these patient, painstaking, hard-working, sincere seekers after truth, whose little candles have certainly done much to brighten a naughty world while it waited for the arc light of "Christology."

"Ruth: An Idyl of Friendship Between the Heavens and the Earth." Rev. George Chainey, Masonic Temple, Chicago, Ill. Price, in cloth, 60 cents; in leather, \$1.00.

"What did he say?" asked the Curious One.

"Nothing," replied the Critical One.

"Why did he say it?"

"Oh, the bag was full and he stuck in a pin to let out a bit of the gas."

But this is only half a truth. The flavor of egotism is there, to be sure, but hold your nose until this passes, and you will find in "Ruth" a sweet savor to the nostrils. It is a dainty little book and contains a few fine illustrations.

"Homo-Culture; or Improvement of Offspring Through Wiser Generation." M. L. Holbrook, M. D. Wood-Allen Publishing Co., Ann Arbor, Mich. Price, in cloth, \$1.00; paper, 50 cents.

This is a new edition, enlarged and revised, of "Stirpiculture." The most notable change for the better is that in the title. Dr. Holbrook's work is profound yet simple, erudite but not complex. It gives you the best from all points of view. He has dug into Darwinian lore, probed Spencerian depths, gleaned interesting bits from Plato, Plutarch, Grant Allen, Weissmann, Duncan, and yet the reader is never better pleased than when he returns to the plain, simple statements of the matter as seen through the eyes of Holbrook. "Homo-Culture" is worth reading.

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

FEBRUARY 1, 1902.

No. 2.

ADVERTISING RATES.

NUMBER OF INSERTIONS.	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	\$480.00	\$240.00	\$120.00	\$40.00
One-half Page.	240.00	120.00	60.00	20.00
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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

We have already received renewals from the majority of our subscribers for the new year, and request those who have not done so already to remit as soon as pos-

sible, or to order the magazine discontinued if they do not wish to subscribe again.

If we do not receive notice from a subscriber to discontinue sending the magazine we will take it for granted that he desires his subscription extended for another year.

Is the Practice of Suggestive Therapeutics a Success?

Have you ever considered how few persons there are in an average community who understand what is meant by the term Suggestive Therapeutics. Almost every one understands what is meant by medicine, electricity, surgery, and many believe they understand what is meant by Osteopathy, Magnetic Healing or Christian Science.

Let a man be known as a Doctor of Medicine, a Surgeon, a Christian Scientist, an Osteopath or a Magnetic Healer, and he will at once meet with a large number of persons who believe in his methods or think they understand them. But let a man be known as a Doctor of Psychology, or a Doctor of Suggestive Therapeutics, and scarcely any one will be found who understands the terms or even knows that physical and mental ailments can be successfully treated by persons who practice under these titles, and, of those who do understand what these titles signify, but a limited number can be found who have confidence enough to take treatment from one who practices psychological treatment only.

The fault does not lie in the system of practice, for it is a demonstrable success when intelligently given, and it is slowly but surely gaining recognition for

itself on the strength of the success it is meeting with in relieving mental and physical troubles. Suggestive Therapeutics is not materialistic enough to suit the masses, who have not realized yet that the mind exerts great control over the functions of the organs of the body and that it should be given an opportunity to aid in restoring health to the sick. On the other hand, there is too much science and common sense, and too little religion in the practice of Suggestive Therapeutics to appeal to that class of persons who flock to be treated by such absurd and unscientific methods of treatment as Christian Science.

Within very few years the intelligent practitioner of Suggestive Therapeutics will be held in high esteem; for the time is surely coming when the masses will be aroused to the fact that Suggestion is the chief agent by which nearly all cures are made by all the different schools or methods of treatment in vogue at the present time. It is the one agent employed by every practitioner of the healing art, be he Regular, Homeopath, Osteopath, or Christian Scientist.

The question that naturally arises, then, is "Can one make a financial success out of the practice of Suggestive Therapeutics?" To this we would reply, "Yes! Most certainly yes, provided those practicing the method have a thorough knowledge of the science and its practical application." We can point to hundreds of persons who are employing Suggestive Therapeutics alone with success, and can point to hundreds who, through design, are practicing Suggestive Therapeutics successfully under the guise of a more material system of treatment. Practitioners of the latter type have realized the difficulties to be encountered in practicing

Suggestive Therapeutics alone, and, although, in confidence, they will attribute the results they obtain to the intelligent use they make of the Law of Suggestion, to the world at large they appear as practitioners and advocates either of a more material or else a more etherial system of practice. I know many graduates of the different Schools of Medicine, Electricity and Osteopathy, who believe all their successes are produced by Masked Suggestion. On the other hand, I know some shining lights among the financially successful Christian Science Healers, who, realizing that Suggestion is the underlying principal by which the cures are made by Christian Science, joined the Christian Science Church because they saw an excellent opportunity for employing "Masked Suggestion." Some of these C. S. Healers are in the front ranks of those teaching and preaching Christian Science; yet in private they will admit, to those who *know*, that their great success is due to their knowledge of the operations of the Law of Suggestion. In other words, they have taken up Christian Healing because it is a good "graft."

It is immaterial to us, personally, whether the student of Suggestive Therapeutics practices under the guise of Christian Science, Osteopathy, Electricity or Medicine, for we feel that every person who understands Suggestive Therapeutics and its intelligent application is a useful member in any community, for it is probable, if he masks his use of Suggestion by one of the material methods of applying it, that he will draw more patients to him than if he permitted himself to be known as a Suggestive Therapist, and, in consequence, will extend his field of usefulness among suffering humanity. But to those who are knowingly practicing

Masked Suggestion, we say, "In the cause of justice and truth, never lose an opportunity to instruct a patient in the proper use of his own forces. Teach him how to employ Auto-Suggestion and inform him that he should be master of his own life-forces. Do this and you can be forgiven for not coming boldly to the front and saying, 'I attribute my successful treatment of disease to my knowledge of Suggestive Therapeutics.' If you do not give your patient the proper instruction for self help, but let him believe that your particular "mask" has made the cure and that you hold the key to his health, you are practicing dishonesty, and you can be assured that, as the knowledge of Suggestive Therapeutics becomes more general, your sins will find you out."

From the moment a practitioner of any method of treatment begins to employ Suggestion intelligently and designedly, his percentage of successes increases. He may have made many cures without a knowledge of Suggestion, but an analysis of the results he has obtained will demonstrate that the majority of the cures can be traced directly to his use of Suggestion, although he may not have realized the fact at the time the cures were made. But when he begins to employ his Suggestions intelligently, not only can he duplicate any of his previous cures, but he can increase the number of his successes by relieving many ailments on which his previous methods failed.

To show how necessary the study of Suggestive Therapeutics is to every one who would obtain the best results in practicing the healing art, and to substantiate what we have always claimed, i. e., that a physician who understands how to employ Suggestion has a great advantage over one who does not understand it, we

will give one of many instances which have come under our notice.

A physician of the "old" school of medical practice had practiced in a country town for many years, in which he was making a fair income, though working very hard. He had scarcely any competition in practice until three Magnetic Healers and two Osteopaths began to pay regular visits to his territory. These novel systems of practice attracted many of his old, chronic cases, which he was unable to benefit, and many of them were cured, while others received marked benefit. In a short time almost every sufferer with acute or chronic ailments was taking treatment from the Magnetic Healers or the Osteopaths, and their old physician could barely make a living.

It was at this juncture that he consulted us, and we advised him to study the force by which these people were making their cures and employ it himself.

He followed our advice, took up the study of Suggestive Therapeutics, investigated Osteopathy and Electro Therapeutics, purchased a static electrical machine, returned to his old town and began the practice of Suggestive Therapeutics, masking it under the cloak of Medicine, Electricity and Osteopathy. Within a short time the very success of his work drove the Magnetic Healers and the Osteopaths from his territory. To-day his practice has almost doubled. He is able to confine his work almost entirely to office practice, and patients come to him from all over the country. He has a reputation now for curing his patients to "stay cured," and this he attributes to the fact that he teaches his patients how to live and how to employ Auto-Suggestion.

In a recent letter of appreciation he says: "I attribute my great success and

all my results to my course in Suggestive Therapeutics. I wish every physician could realize its advantages. I never miss an opportunity now to preach the "Gospel of Suggestion" to my patients and my professional brethren. It is difficult to get the latter to understand that they have something besides medicine and its effects to study in order to meet with the best success, but I can afford to be patient with their ignorance, I suppose, since it gives me work to do that they leave undone, and my patients are a living testimony to the benefits I have derived from my course in Suggestive Therapeutics."

Shelton Dodges the Question.

In an editorial in the January number we stated that the cures by Absent Mental Healing were the result of Auto-Suggestions employed by the patient; that the "big fellows" undoubtedly knew this to be a fact and, in consequence, were dishonest with their patrons in not teaching them that they actually cured themselves. We also said that it was a question if one thought or vibration in a million sent out by an "Absent Treatment Healer" ever reached its goal, even if the healer ever gave his patient a moment's consideration after he had received his remittance for treatment.

One "big" Psychic healer is away on a three years' trip. (I believe he is in Australia at the present time.) Still hundreds of dollars pass into his office daily, and the letters are answered by stenographers who fill out stereotype letters stating that the Healer's psychic influence is being sent to them. Is this fraud? Is it dishonesty?

Here is what Shelton, the Denver "I Am," had to say about the editorial in a recent issue of his weekly, *The Christian*.

By the way, Shelton sends out health vibrations at so much per, or, rather, he uses this undemonstrable claim to arouse his patient's Auto-Suggestions. He has also claimed that his treating room fairly bristles with his vibrations and sometimes is lighted up by them. However, he shocked the postoffice officials with his vibration business, and they have taken steps to prevent his vibratory "touch" becoming too dangerous. In fact, the P. O. department rather reversed the tables on Shelton, for, from his own statement, they have already "touched" him to the tune of \$20,000. Well, here is Shelton's answer to our claim that he uses "Vibration" as a mystifying mask and that his cures are really made by Auto-Suggestion:

The editor of SUGGESTION, who is an M. D. and a C. M. (Helen asks what's a C. M.? Dämfino!), comes out in a long editorial in his January magazine about the dishonesty of mental healers. He says all healing is done by suggestion, and if the healers would only call it suggestion he would not object to their methods. How we apples do swim! Every crow thinks her crow is the blackest. There will be a new theory of disease hatched tomorrow, so don't be in a hurry to give allegiance today. Suggestion was only born yesterday; it may die tomorrow. Editor Parkyn is very anxious to protect the dear public. He seems to think the patrons of Mental Healing are poor, ignorant farmers, fit subjects for bunco men. This idea prevails with many people. The truth is, that I never was thrown in contact with so many intelligent people as I find among my patients. My patrons are lawyers, doctors, editors, bankers, architects, artists, school teachers, merchants, and men and women of culture who have stated incomes. Do these people need to be protected by postal clerks and medical doctors? Say, Parkyn, you could make a splendid magazine editor if you would come down off your own hobby. You have worn your carpet out rocking backwards and forwards on your little hobby-horse called "Suggestion."

Such logic! Such dodging of the main point! Such a bluff! Great defence, is it not, Shelton?

It reminds one of the lodger who said to his poor, old landlady, when she asked him for his rent: "Madame, I'm surprised. I am domiciled in your domicile, and every time I unlock my door I step into a quadrilateral twelve feet high. There are right angles in the corners, and the incandescent mantle on my gas jet is made up of a mixture of Yttrium, Zirconium, Cerium and Thorium, and it will not burn unless I light it. Besides I cannot get into my bed until I have used the extensor and flexor muscles of my arm and some of the large muscles of my back, in order to pull it down. Even then I find when I get into bed that I have to sleep on a longitudinal mattress, cover myself with longitudinal coverings and sleep with stuffed oblongs under my head. In the morning the very water I wash in has to be poured from a height into a basin with a circumference. I am telling you these facts for your own benefit and I am deeply grieved to be compelled to be obliged to inform you that this genus homo is acquainted with Zoology, Biology, Psychology, Physiology, Climatology, Geology, Theology, Doxology, Apology and—"

But the old lady had fled—**BLUFFED**. However, she finally got her rent, even if it was through officials other than those of the P. O.

Yes, Shelton, our carpets are being worn out—honestly. And if we cannot get new ones we have the satisfaction of knowing that we have a well polished hardwood floor right under them.

However, you have evaded the question in the premises. Are your cures made by vibrations from *you* which you make your kings, princes, doctors, lawyers, min-

isters, etc. (any one with a stated income eligible) *believe* you send out at so much per, or are they made by Auto-Suggestion aroused within the patient himself through your correspondence? Shelton, if your recent editorial is your reply, **YOU'RE A BLUFFER**, and should go way back and — well study up some other way of fooling all of the people some of the time.

The Thought Is Taking Form in Action.

Last month we promised to inform our subscribers how their concentrated thought influenced our subscription list. Some of them certainly "held the thought," for the thirty days just passed have been the most successful ones for SUGGESTION since its birth. Many subscribers sent in from two to six new subscriptions, and every incoming mail shows that the thought is being held still in many quarters.

The subscription list is steadily approaching the 10,000 mark, and we hope every subscriber will keep his attention on that figure and hold the thought until notice is given that the desired goal has been reached.

Who Can Solve This Riddle?

Twice nine of us are eight of us
And six of us are three,
And seven of us are five of us.
Oh, dear! What can we be?
If you've not had enough of us
And still would like some more,
Then eight of us are five of us,
And five of us are four.

Repeat this over to yourself ten times and you will find it bothering you until you solve the problem.

Every time you think of this rhyme, or recite it for a friend, *you will remember that you saw it in SUGGESTION*. You will tell him all about SUGGESTION and urge him to subscribe for it. You will tell him that if *he* desires to have the problem

solved he should send in his subscription for SUGGESTION.

Some of our readers may be able to solve the riddle unaided, but, to make certain their answers are correct, they should persuade a friend to subscribe for SUGGESTION and send his subscription to us with their solution of the riddle. Upon application we will send the correct solution and one of our premium books to any person sending in a new subscription for SUGGESTION.

Remember the riddle:

Twice nine of us are eight of us,
And six of us are three,
And seven of us are five of us.
Oh, dear! What can we be?
If you've not had enough of us,
And still would like some more;
Then eight of us are five of us
And five of us are four.

Notice—Repeat this to yourself ten times and the riddle will be solved—*when you send in a new subscription for SUGGESTION*.

This riddle may be as old as the hills, but if it refreshes your memory, or if it bothers you a little, it has served our purpose. It *will* help you to hold the thought this month and may enable you to bring SUGGESTION to the notice of some of your friends.

We are trying Suggestion on you—See?

Owing to the fact that we are crowded for space this month, the correspondence relative to the telepathy tests with the Zanteigs has been held over for publication in the March number.

The Zanteigs have generously accepted the invitation, and the tests will be made in the evening of February 12th, at the Chicago School of Psychology. The results of the tests and all correspondence will appear in the March number.

SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. VIII. No. 3.

CHICAGO, MARCH 1, 1902.

\$1.00 PER YEAR.

BE HAPPY.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

Be happy today. No matter about yesterday nor tomorrow; be happy today.

Are you poor? Unhappiness will not make you rich.

Are you ignorant? Unhappiness will not make you wise.

Are you sick? Repining will not give you health.

Did you do wrong yesterday? Regretting will not correct the act nor atone for it.

Are you unable to see your way clearly to meet the demands (fancied or real) of tomorrow? Fear and worry solve no problems. Understanding and effort can alone do that, and no type of unhappiness ever gives understanding or strength to work or think more effectively.

Are you afraid to be happy lest you cease to strive and idly drift? Depression, worry and fear weaken and destroy. Their apparent energy is a spend-thrift energy borrowed from tomorrow, and must always be paid. No real, creative energy or growth ever comes from them. Faith, contentment, do your best and search for better, and love, these are sources of power and growth. They are possible today or never. No future will

ever give them to us or give happiness to us without them till we pay the price. Pay today.

Are you in pain? Be thankful and make the pain your friend by learning its lesson. I do not mean to be thankful that you are in pain, but that you can learn its meaning, and then obedience will stop the pain. We suffer only when we disobey. Pain then comes that we may learn the lesson and escape the pain.

Go into yesterday for her lessons only.

Apply these lessons to today without worrying about how they resulted yesterday.

Fretting over yesterday wastes our strength and blinds the eyes for today's duties, and in both ways making it harder to do today's work.

Yesterday's errors cannot be undone.

Do today the very best you can.

Neither crying over yesterday nor making faces at tomorrow will enable us to do better than our best.

We can *do* better only by *knowing* better.

We cannot learn to know better simply by repining or anticipating.

We learn to know better by thinking.

Impulse, feeling, emotion, furnish the steam, the power of action, but analysis, reason, contemplation, spell out the lesson, give understanding, point out the way.

Be happy today, this is heaven.

Be miserable today, this is hell.

I can possess today only what I have brought into it, or what I dig out of it.

Yesterday's misfortunes are but debris in the lap of today.

Tomorrow's tasks can be but burdens on the back of today.

Extract the lesson out of yesterday, borrow sunshine from tomorrow, but do today's work today.

Tomorrow has no bottled good labeled for you, awaiting a demand check.

Labor, cash payment, character; these only are received in exchange for joy, love, or health.

Heredity is capital stock which, if not utilized and added to, *but drawn on, only*, must sooner or later give out.

Commence today to do today's work—commence where you are with today's ability and today's light. Don't stop to pity those below, nor to growl at those above, but climb, climb, climb. Do your level best in the light of the unity of all things, all persons, all efforts, in the light of the distinction of each, but the separation of none, and you have done your best for both those below and those above you. Work today, remembering that as you give, so shall it be given to you again.

Fight appeals to fight, sorrow to sorrow, tears to tears, love to love, happiness to happiness.

We may reap today of today's sowing, but it is sown in our characters and will accompany us into tomorrow. The sown seed never dies, never fails of a crop, and we never fail to reap somewhere, some-

time, the fruit of the seeds sown. It is sown in the character and will be with us in every coming tomorrow as our working capacity. To escape, we must sow again of another kind of seed and again reap.

Tears in the eyes of today mean disaster in the heart of tomorrow, for a task poorly seen will be poorly done.

Look upon today as a portion of eternity.

Remember that you cannot die, run away, or escape. The work must be done. Do it, and smile at failure. To meet with reverses is not to fail but to learn a lesson that needs to be learned.

To get knocked down is not defeat, and to lie still and be counted out means only to be counted in again in another ring. Escape is impossible. Succeed we must, somewhere, sometime, *and the when depends largely on us*. Don't be counted out; up and at it. Have faith in the outcome and don't rebel at the method, but keep an eye on opportunity, and hold fast to the hand of law; stand squarely *on character* as the source of power, then defy fate, heredity, failure, *but don't set a time for results*. Be patient. Eternity is all yours and its a long day; but *now is* the raw material out of which time builds eternity.

You don't know this? Well, you will. The evidence is at hand. The handwriting is on the wall and will some day be read by all men, but no matter about knowing it is true; you don't know it isn't true, either, so play it is. Its *far* the prettier game of the two. Eternity all yours, all made up of nows, success certain, the *time and place* of success partially, at least, in our own hands. My! What a funny game! Up and at play. Play, play, work, work, smile, smile,—the game's yours, you have won. But where

and when? Ask it of earnestness, effort and faith, through their business agent, love.

When am I successful? How shall I know how to make the best use of today? Ask happiness and love. Happiness of all, love for all. Ask, remembering that we feel *with others*, not for them. That we are *happy* with them, or *sad* with them. No corner on the product possible. But, if we feel with others, others feel with us, so the greatest good we can do them is to feel happy, be contented, hopeful, confident, and let the light shine. Others feel with us. Be good, be happy, others laugh, too. What a pleasant game! What a profitable game! What a universal game! Play it well, and there you are in heaven—all the heaven you will ever know. A heaven that can grow, and grow, and ever and ever hold more joy, wider sympathy, purer love, deeper wisdom. "Play ball!"

Well, but what about money? Isn't it today's backbone, skull and limbs? Well, no, not exactly all these, but what if it is, are these not, after all, the most negative parts of the whole organism. Do they not in the point of life rank far below muscle, gland, or nerve tissue? And, besides, if we are immortal, we must be able to get along without these some day. They must be things of a day only. So money, while very important like the skeleton, is not on a par with character. Money is legal tender for a day, but character for an eternity. Money is good at the postoffice and corner store here, but will not pass muster anywhere where character can be known and appreciated.

Money that builds good, pure, lovable character is desirable and will bear fruit in every tomorrow that shall become a today, but it is not worth the price of

love, unselfishness, generosity, breadth of mind, stability of character. Money is like words. Words are not ideas, but simply the signs of ideas. Money is not value, but represents value, and that value is the power, the mind, the character capable of producing the things we desire, or capable of desiring, getting and utilizing these. So love the *power* to get money, not money; love the power to spend it wisely, not to hoard it; love it for what it will do, not for itself. Own your money, but do not let it own you. Use it today if necessary. Money hoarded instead of being wisely spent is a burden on the back of tomorrow. An idle dollar is an evil dollar, for it becomes the mother of greed, miserly greed.

Nothing is worth while that breeds regret, fear, or apprehension. Everything is cheap at whatever cost, that brings contentment, faith, happiness and love; that means labor for the laborer, love for lover, and today for itself with all its problems.

It is well to keep in mind, that no matter what our special theories; no matter what we talk; no matter about the conduct, whether we are wicked or virtuous, wise or foolish, we are all after the same thing—happiness. Some may think that one thing will bring it, and some another, but we all desire it. The conduct of all alike is born out of the desire for happiness. One thinks that to be miserable here means that we will be happy some other place. Another believes that we must do almost everything that we do not want to do, now, if we are to be happy after awhile. Some one else thinks that all he has to do is to look out for himself, get what he wants now, get it in any way he can and keep out of the hands of the law; that he needs to pay no attention to the results of his actions on any

one else, and sometimes he seems equally to think that his own future can be utterly disregarded. But no matter what we do or say, or how we do it or say it, it all springs out of the desire for happiness.

Now, how can we follow the desire for happiness and make it consistent to contend that we should be happy today, and yet insist that we must regard the effects of all our actions, both on every one else and also on our own future? It can be done, though.

It is quite clear that if I make myself happy today, and then keep up being happy on each succeeding day, I would always be happy. Some stop here and interpret this as a license to do anything they please. This, however, can have but one termination—disaster. How then? Be happy today, but happy doing, thinking and saying what past experience seems to warrant us in believing will result favorably.

Guide conduct by intelligence and then know that that is our best. Nothing but our best can make us happy.

We are parts of one great organism and must direct our lives in harmony with the rest of the body social to which we belong. Yet all this *can be done* and *will be done some day*, without friction. None of us can do it now, but it should be our ideal, and then we will ever approach it nearer and nearer as the days pass by.

So I say once more, be happy today, and do not fret over yesterday, nor cry about tomorrow. But never forget that this does not absolve us from the need of keeping in mind all the lessons of every yesterday—keep them in mind, not to repine over, but to use. So, I would say, act wisely, contentedly today, but learn the lesson of yesterday and keep the weather eye on tomorrow, but always be happy. It will pay.

A Medieval Psychologist.

Professor Munsterberg of Harvard, whose specialty is psychology, relies to some extent on the point of a good story in enforcing his positions in abstract demonstration. He has one on the association of ideas that will illustrate. A mediæval magician—more accurately called “fakir” nowadays—announced that he had invented and had for sale a magic pot. If certain rather common stones were mixed and placed in the pot, with a certain portion of water, and the whole shaken diligently for an hour, the stones would turn to gold provided that during the hour the operator should not think of a hippopotamus. The fakir sold a great many for fabulous sums, and not one of the purchasers ever demanded a return of the money. The fakir knew his business. He was in advance of his age in psychology, in his skill in permanently fixing in his customers’ minds the association of that old pot and a hippopotamus.—*Boston Herald*.

What to do.

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands and thoughts and tongue off of other people. Do not try to mould or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, let them alone.

Put away selfishness; it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too; what we claim for ourselves, let us grant to others.—*Selected*.

THE POWER WITHIN.

BY F. W. SOUTHWORTH, M. D., TACOMA, WASH.

To the student and observer the practice of healing the sick presents many and curious anomalies. Schools have been built up to further their particular ideas, to be swept away by later or rival ones. Today we see three important ones demanding attention, each putting forth claims of superiority over the other and each denouncing the practitioners of the rival schools as humbugs, frauds, etc. Each has the laudable motive for its existence, the betterment of physical conditions, but until very recently one sought to "protect the dear people" against the malpractices and ignorance of the other and still insists that no other shall be entitled to governmental recognition. In many states this ludicrous spectacle is seen of "Boards" composed of members of each school, decrying contemptuously the claims of the other and yet lending themselves to the perpetuation of the "evils" of each by passing upon the fitness of would-be aspirants for a state license to practice these—to them—vagaries and dangerous methods. Add to these three "recognized schools" of medical practice, Physio-medics, Physical Culturists, Osteopaths, Magnetic Healers, Mental Scientists, Christian Scientists, Hydropaths, Electro-therapeutists, Orificialists, Psycho-therapeutists, Spiritual Scientists and Divine Healers, and what do we find as a result. Their percentage of cures ranges about the same—80 per cent to 85 per cent.

If anything, there is a slight advantage in favor of drugless methods, especially

emphasized when we notice that the cases so cured have passed through the hands of the regular practitioner. Now the question naturally arises, Why is this? With all its elaborate equipments and hundreds of years of research and investigation, can the old systems show no better results in the percentage of cures than the man who simply lays his hands on a patient for a few minutes and then tells him to go and drink copiously of pure water and breathe deeply of the fresh air?

Let us look into this matter a little deeper and we will readily understand how this can be.

From the earliest history of medicine we have learned that a certain force, vitality, the "*vis medicatrix naturæ*," was what cured disease. Drugs, appliances, religious rites and ceremonies, stimulated or excited this power into activity only, beyond which they were powerless, consequently we have the whole solution in this, "the Power Within."

The question might be asked while on the subject of medical men, "How do drugs act, for act they do." Can we say it is *not* through *mental affinity*? Consult the "physiological" effects of *Belladonna*, *Hyoscyamus*, *Hashish* and *Opium*. This is an open question but worthy of serious consideration.

The medical man recognizes inactive bowels or liver and gives a purge—a flux, administering an agent to remove a possible microbe or offending substance, while the mental scientist calls up strength of will, a patient, hopeful, outlook and

tension relieved, equilibrium is restored. But in all we must recognize the "life essentials"—air, water and proper food, or our work will be incomplete or futile.

Why, then, does the practitioner of one system fail and the other succeed? Why does a mental or Christian scientist fail and an Osteopath or Suggestionist cure the given cases? Because the first did not appeal to that "power within" through the one of two channels by which it can be reached—the intellect or the emotions. You must recognize the mind as the great factor. It can place obstructions to proper functioning such as *fear* and you have a barrier to the operation of the Power within hard to remove. In such cases you must "minister to the mind diseased." Fear is a disease—"a contagious disease, sometimes reflected from one mind to another with great rapidity—needing no speech or sign to propagate it, for through psychological laws it passes from one to another, from the healthy to the ill, from doctor to nurse or patient, from mother to child and son."

Just here is where Suggestion is potent, and to him who wishes to cure disease it is indispensable, for in following the Law of Suggestion you are bringing a force into action which harmonizes the individual with his environment. One of the first things apparent in the sick to an observing mind is tension—mental or physical or both. Suggestion will relieve it—cure it. There is no appetite or digestion, no desire for water—no attempt to breathe properly or sufficient of this vital element of life. Suggestion excites the desire, the absorption and assimilation, and nutrition results, and disease fades away. It seems simple,—it is simple. So simple that the average man disbelieves it or scoffs at it. What a bar-

rier to progress has been this disbelief,—unbelief! In all ages it has opposed the onward march of truth. "But truth is mighty and will prevail." How much better to first investigate and put to a practical test anything, before saying, "I don't believe it"! What can equal absolute knowledge? How do you acquire it? Through personal experience!

Suggestion brings into manifestation the power within and teaches the individual self-control, self-culture and practical development. It brings him into personal relationship with the life principle—the "Real Self"—and opens his eyes on a broader horizon of existence.

Look at it from any standpoint, and you will, in the last analysis, inevitably return to the "Power within" as the one "who healeth all our diseases." Study your physiology and anatomy, your dietetics, especially. Hitch these on to Suggestion, and the mental and physical harmony you produce thereby will *return* the individual to *normal* health—nutrition.

Though this article is brief, its main points will give you unlimited food for thought.

"Children," said the teacher, while instructing the class in composition, "you should not attempt any flights of fancy, but simply be yourselves, and write what is in you. Do not imitate any other person's writings or draw inspiration from outside sources."

As a result of this advice Johnny Wise turned in the following composition:

"We should not attempt any flites of fancy, but rite what is in us. In me thare is my stummick, lungs, hart, liver, two apples, one piece of pie, one stick lemon candy and my dinner."

A CLINICAL CASE.

NERVOUS PROSTRATION.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO.

Medical Superintendent of the Chicago School of Psychology.

When Mr. B., age 36, presented himself for clinical treatment he complained of great depression of spirits, melancholia, fear of impending danger, headaches, referred chiefly to back of neck, insomnia, poor memory, restlessness, dyspepsia and constipation.

He had enjoyed good health until his thirty-second year, at which time he was superintending a gang of men in a lumbering camp. Several of the men under him were stricken with cerebro-spinal meningitis and died within a few days. The death of the men was a terrible shock to him, and he fancied he was contracting the disease himself. He began to suffer with severe pains at the base of the brain similar, he believed, to those experienced by the men who had died.

He left the camp at once and sought medical advice in a neighboring city. Although the physicians consulted assured him that he had not contracted the trouble, his health declined very rapidly and the pains at the base of the brain increased. As the pains persisted the fear of an attack of cerebro-spinal meningitis increased, and in a few weeks he was unable to attend to business, having developed a severe attack of nervous prostration, with all the usual attending symptoms. His weight ran down from 175 to 130 pounds.

Various treatments were tried, including, besides the regular medical treatment, Christian Science, Osteopathy, Magnetic Healing, Electro-Therapeutics, and

he spent several months at different sanitariums. Nothing, however, seemed to give him even temporary relief, and he had abandoned all hope of being cured, when he was advised to come to my clinic by a friend who had been cured of nervous prostration some time before, after a month's treatment at the School of Psychology.

When he presented himself at the clinic for treatment he admitted he had not the slightest faith in the treatment, but believed his troubles incurable. He said he had come to the clinic because he had promised his friend to do so.

The patient was suffering from nervous prostration, and his chief symptoms were those previously mentioned. His fear of cerebro-spinal meningitis had become a habit of thought, and he had been unable to attend to business for over three years. His breathing was shallow and he looked anemic. Skin dry. Pulse 90. By questioning him I found that his habits of living had been good until the camp episode, after which his appetite failed; he neglected to exercise and paid no attention to the quantity of fluids consumed daily. I estimated that he had not averaged a quart of fluids per day for over three years, and that he was not taking sufficient nourishment to keep a child in good health. In short, since his fright at the camp he had neglected the life essentials, and no one who had treated him previously had laid sufficient stress on the necessity for eating, drinking and breath-

ing properly. Several physicians, besides prescribing medicines, had told him that his fears were groundless; that he should brace up and try to be happy. Some of them had recommended change of scene, but nothing had been done in the way of systematic mental treatment until he came to the clinic. He had tried Christian Science treatment, but it did not appeal to his common sense and he received no benefit from it.

Having taken a careful history of the patient's case and a list of his symptoms, I requested the patient to step into the waiting room. Then I addressed my class as follows:

"Gentlemen:—The patient you have just seen is undoubtedly suffering with a severe attack of nervous prostration, and his case is a splendid one in which to observe the effects of properly directed suggestive treatment. I am certain you will witness marked improvement in his condition within the next few days.

"From the history he has given of his trouble it is evident that the mental state resulting from the death of his companions caused him to neglect the 'life essentials.' His failure to partake properly of these life essentials has resulted in general physical deterioration. He is suffering with a habit of thought, also, and, although the suggestive treatment will assist in overcoming this from the first, it will disappear more rapidly as his general physical condition improves. The patient is forty-five pounds below his normal weight, and this fact in itself would indicate the line of treatment we should adopt. We know that undesirable habits of thought are seldom found in persons who are well nourished and that when they are found in the healthy it is possible to control them without much difficulty.

But persons with poorly nourished brains frequently suffer with severe and obstinate habits of thought which cannot be perfectly relieved even by Suggestion until the nutrition to the brain is improved by building up the general physical health. The brain is the dominant organ of the body, and when it is not properly nourished the functions of every organ in the body are imperfectly performed. A man in good health has strong control over his muscles and his thoughts, whereas, a man whose circulation is poor loses control of his muscles, organs and thoughts in direct ratio to the decline in his general health.

"This patient must receive daily Suggestive treatment, and we must insist that he partake properly of the life essentials. We must do everything in our power to encourage and cheer him from day to day, but his mental condition will improve markedly from the moment he perceives an improvement in his physical condition.

"For several years this patient has not drunk sufficient fluids, and this has stunted his secretions; so that even if he had attempted to eat more food there would have been an insufficient supply of gastric juice with which to digest it in the stomach, and the scanty supply of bile and pancreatic juice would not permit proper digestion in the intestines. Bile is said to be the natural purgative and the stinting of his fluids has lessened the production of bile and caused his constipation. In brief, the patient is not eating and drinking like a healthy man, and his breathing is very shallow. He is not obtaining a sufficient supply of any of the life essentials. It will not suffice to tell him how to help himself to these essentials and then dismiss him. He is too weak and vacillating in his present condition to

attend to these matters unaided. We must make him feel that we are interested in his case and insist that he shall come for daily treatment, so that we can urge and encourage him each day to follow the instructions given to him. The daily Suggestive treatment will almost compel him to live up to the instructions, even if he have no faith in their benefiting him in the least. We shall place certain thoughts in his mind and he will act upon them, even if these actions be performed unconsciously. The first improvement to occur will be the relief of the constipation. His bowels will begin to move regularly within the next day or two, and this result will give him more faith in the treatment and stimulate him to follow our instructions faithfully. With the increase in his secretions which will follow, his appetite will improve; he will eat more food and will digest and assimilate it better than he has for some time. With the increase in the amount of nourishment consumed, his weight will increase, and he will then become convinced that his physical condition is bound to improve. With this conviction, faith and hope will develop rapidly and the patient will grow more cheerful and happy. These new thoughts, assisted by our stimulating suggestions given during his treatments, will soon replace the old, depressed thoughts, and the fear thought which first produced his trouble will disappear rapidly. This patient will probably gain ten pounds in weight during his first month's treatment.

"I shall recall the patient now and explain to him the necessity for attending carefully to the life essentials. This done, I shall place him in the Suggestive state and give him a thorough Suggestive treatment, following the line of treatment

which I have indicated to you already."

The patient was summoned to the clinic room and placed in a comfortable reclining position on the operating table. I then explained to him the necessity for attending daily to the "life essentials" and told him how to partake of them properly (see clinical reports in November and December, 1901, numbers of this magazine, or lesson xi, third edition of special mail course). I spoke confidently and reassuringly to him and stated that I expected him to gain at least ten pounds in the month if he followed my instructions carefully.

I then directed the patient to relax every muscle in his body and proceeded to induce the suggestive condition.* This accomplished, I suggested to him as follows:

"Mr. C., from this moment you will begin to gain in health and strength, and you will leave this room to-day happier and more contented than you have been in several years. We have had the greatest success in the treatment of cases similar to yours, and, since you have promised to follow instructions carefully, we can promise that perfect health will be restored to you within the next few weeks. From this moment you will live as a healthy man lives; that is, you will breathe, eat and drink as he does, and health will return to you rapidly.

"You will sip your fluids as directed from fifty to one hundred times each day and every time you take them you will think of the results we are endeavoring to bring about. You will tell yourself that you realize you are now helping yourself to the life essentials like a healthy man and that health is already coming to you; that you begin to feel it in every fiber of

*The methods for inducing the suggestive condition have been given in previous numbers of the magazine. It is impossible to explain this procedure every month, but those who do not possess the information will find it given in detail in Lesson V, page 81, of the special mail course. Over 100 old-fashioned methods are given in detail in the lessons devoted to Stage Hypnotism, Part II., Lesson XXXIX, page 308.

your body; that every organ is working better; that the secretions of the body are increasing; that you are hungry; that your digestion and assimilation are better; that the water will insure a free movement of the bowels every morning after breakfast; that you are happier, more cheerful, growing stronger and that you know perfect health is coming to you. Remember! you will think of these suggestions every time you sip the fluids, and after going over these auto-suggestions you will take a few deep breaths.

"You will be hungry for every meal. You will masticate your food thoroughly and remember that every mouthful of well masticated food means a certain amount of new blood added to your circulation. You will feel better with every additional drop of new blood, and the increased fluids and food will enable you to gain in weight. Your weight will increase ten pounds within the next thirty days.

"Your mental condition has improved already. This moment you feel better, brighter, happier and more hopeful and encouraged. You will now see the bright side of everything. Life will seem delightful to you. The world at large will seem better and brighter, and you will be contented by the thought that your health is returning to you rapidly.

"You will feel the effects of this treatment all day to-day. You will sleep soundly to-night and when you return to-morrow for treatment you will tell us that you have felt better mentally and physically than you have for sometime.

"I will arouse you in a moment or two, but remember, you are to arouse better, brighter, happier, stronger, more hopeful and more contented than you have been in years. You feel the stimulating effects of this treatment and they will last until you return to-morrow."

After suggestions of this nature were given for a few minutes and emphasized by placing the hands over the different organs and parts of the body as they were referred to, the patient was aroused. The change in his facial expression was quite

marked. He got down from the operating table with a smile, looked as though a weight had been lifted from his mind and voluntarily declared that he felt better and happier. He promised to return regularly for treatment and before leaving the room said, "Doctor, this is the first time I have felt that any treatment could assist me. I really believe you can cure me."

The next day the patient reported that his bowels had moved a few hours after treatment and again that morning after breakfast; that he had slept better than for weeks previously; that in spite of a few spells of depression his mental condition was better and that, on the whole, he believed he noticed marked improvement in his condition. The scales showed that he had gained three-quarters of a pound in weight.

The improvement in this case was steady and rapid. Occasionally the fear thoughts would take hold of him, but he found it easier each day to dismiss them. The bowels moved every day and at the end of the first week his digestion seemed to be perfect. He then increased the amount of food taken at each meal, and his strength and weight increased rapidly.

The patient was dismissed cured at the end of one month's treatment. All fear thoughts had left him and he had gained fourteen pounds in weight.

At the end of six weeks he took up business again and at the present time is a strong, healthy, vigorous man. It is now over four months since he was dismissed from the clinic.

As a rule, cases similar to this require from six to ten weeks' steady treatment, especially if there are fixed delusions or hallucinations. But this patient followed every instruction carefully, being particularly faithful in his use of the auto-suggestions, and to this fact I attribute the quick results.

FRESH AIR FOR LUNG DIFFICULTIES.

BY GEORGE DUTTON, B. A., M. D., CHICAGO, ILL.

Author of Dutton's Anatomy, Etiopathy or Way of Life, Consumption and Rheumatism, Medical Notes, Etc.

The heart, brain and lungs are often called Vital organs, because upon them, as upon a tripod, rests the lamp of life. Life is quickly extinguished if any one of these vital organs ceases to act. Virgil called the atmospheric air, the vital air, because it is the channel through which the essential principle of life is conveyed to the blood; and again, the blood is called the river of life because no part of the body can be long sustained without a proper circulation of the blood. To breathe well is to live well, and for this reason the breath is often called the breath of life. The term Spirit, which is used to designate the one universal source of all life, is derived from a latin word, which signifies to breathe. How to breathe well and utilize the vital air, is therefore the one important thing in lung difficulties. To know the nature and office of the lungs and their relation to the vital air, and to the circulation of the blood, is to know the chief remedy for all lung complaints. It is as unnecessary to name every symptom or varying condition of the lungs or body as it is to measure and name the waves of the sea; all we need to know is the primal cause of the trouble and how to remove it. Pneumonia is only another name for what is often called Lung Fever, or inflammation of the lungs. Inflammation signifies "Inflame," or "on fire," and conveys almost as much meaning to the common mind as to the learned medical expert. The latter knows inflammation

chiefly by its five symptoms of heat, pain, redness, swelling, and disturbance of function; and none of these, nor all together, are a sufficient guide to the proper remedy. The ordinary medical expert assumes that the real cause of Tuberculosis is a microscopic organism, named by the profession "tubercle bacillus." Having made his diagnosis, he wages a deadly warfare, ostensibly against the insignificant microbe, but really against the vitality of the patient. Now it is clear to the intelligent physiologist, who is not blinded by the pseudo science of Bacteriology, that what the patient really needs is more atmospheric air to air the blood in the lungs, and this can be easily and readily obtained by his own voluntary effort. Asthma, colds, coughs, croup, and all lung difficulties are easily cured and effectually prevented by natural methods without the use of any drugs. To remove the cause is to cure the complaint. Why depend longer upon drugs and dangerous methods which from time immemorial have failed to perform what was promised? There is a sure cure in the atmospheric air which surrounds us every moment—the *vital air*. The venous blood of the entire body comes to the lungs in a great wave at every pulsation of the heart. It comes for air, or oxygen. If it does not get it it remains or lingers in the lungs until the lungs are clogged or choked up. To get air enough into the lungs to change the *venous to arterial*

blood is the key to the whole situation. The following exercises may be practiced with great benefit in all lung complaints:

No. 1. Fill the lungs by inhaling atmospheric air through the nostrils. Now hold the breath for *two seconds*, then slowly exhale through the nostrils.

No. 2. Fill the lungs as before, and then while holding the breath seize a cane or broomstick with both hands and grasping it steadily and firmly use your whole

strength upon it, then slowly exhale.

No. 3. Inhale as before and then while holding the breath and grasping the cane with the hands, you stoop forward and imagine you are lifting a heavy weight in front of you. The important thing is to give the blood in the lungs, at every pulsation of the heart, access to good atmospheric air. The exercises may be taken separately or together.

SUGGESTOGRAPHIA.

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ARTICLE XIII.

In the previous article, the functions of the brain cortex, especially of the cerebral cortex, were briefly stated and a classification of mental operations constituting mental action was given. It was also stated that, accompanying all mental action, there was an unconscious, better sub-conscious, and unwilling activity, which manifested itself through lower nerve centers in biologic phenomena—*neuroses* and *trophoses*. It was further stated that upon the possibility of control of mental operations at will or desire, depended all the psychic practices and arts. All these facts have been ascertained by scientists through observation, experiment and comparison.

A vital question, an attempt to answer which must certainly interest every psychurgeon and suggestionist, is, "How can the mental operations, both in ourselves and in our subjects, whether they be persons or lower animals, be so influenced

and controlled as to be of practical service for remedial, educational, histrionical and other purposes?" A careful study of the *modus operandi* of each of the numerous means, expedients, procedures, conditions, acts, agents and devices, employed by mankind, in all countries and in all ages, to obtain selfcontrol through mental action, or to influence and control mental movements in fellow men and in lower animals, for various purposes, shows that there are, generically speaking, at least three ways of attempting to awaken, to foster, to direct and to inhibit mental activity. For our present purpose, we will call these three different ways of influencing mental action,

- (a) Persuasion,
- (b) Coercion,
- (c) Excitation.

Without any difficulty, it can be demonstrated that ancient and modern psychic practices and arts, whether they are based

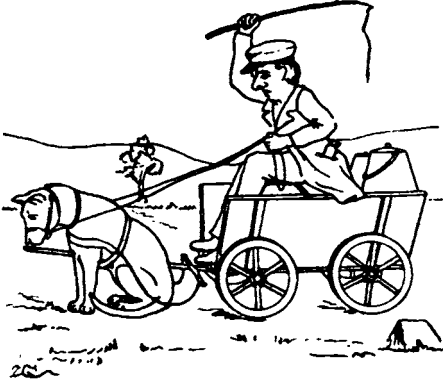
upon openly professed and taught doctrines—*exotericism*, or upon doctrines taught only to a few chosen disciples—*esotericism*—depend for their efficacy on attempts made to influence or control, whether with good or evil intentions, the life, the mentality and the conduct of persons and of lower animals, either upon persuasion alone, or upon coercion alone, or upon excitation alone, or upon some special combination of any two or all three of them. It must be allowed that there are many points of resemblance, both in the nature and mode of application of the numerous agents of factors of psychic methods, classed in the same or in the different categories of ways and means above mentioned. While theoretically little or no difference in the essential nature and mode of application of many of these agencies placed in the various categories of ways and means, and only a difference in degree, rather than in kind, in the mental movements incited by the various agents, conditions and devices so catalogued, is evident, still, for technical and practical purposes, it is convenient, if it is not absolutely necessary, to classify arbitrarily all kinds of incentives to mental action in one of the above mentioned categories.

In the category of persuasion is placed any act or expedient, or set of acts or expedients, which, through philosophical appeal or *motifs* presented, such as exhortations, examples, teachings, arguments, opinions, reasons and the like, whether spoken or written, or otherwise symbolized, offered by others or suggested, or determined, by one's own reflections, influences mental action. On attempts made to influence mental action, persuasion is applicable and possible only in man and in the highest orders of lower

animals whose aptitudes can be developed and powers directed by verbal commands, by intonations and inflections of the voice, by vocal mimicry, and by certain gestures, toward certain definite ends which would otherwise never be performed by the undirected person and lower animal. The movements—physical or mental, learned or experienced through persuasion and, for that matter, through coercion and excitation also—tend, after frequent repetition to become crystallized into secondary instincts or habitual reflex and automatic actions. Persuasion has no power over the mental and physical movements of the lower and lowest orders of animals, because these animals are led solely by settled instincts which can only be adapted or changed by subjecting these animals to conditions and agencies classed in the categories of coercion and excitation.

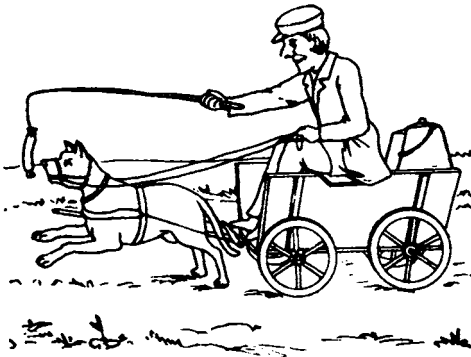
In the category of coercion is placed any act or expedient, or combination of acts or expedients, which, through restraint or compulsion or through appeals to the likes or the dislikes, the desires or the fears, of persons or of lower animals, influences mental action. Driving a person or a lower animal to, or restraining them from, the performance of acts contrary to their usual instincts and desires by the induction of fear or tempting them to the performance of acts and tricks by showing them food, comfortable bedding or other desirable articles, would be classed as coercion. In the observance and enforcement of legal law, ecclesiastical law, unwritten or moral law, parliamentary rules and by-laws, and regulations of all kinds, a species of coercion is in evidence. With possibly a few exceptions, coercion is a more effective method of influencing mental and physical movements than persuasion. In effectiveness, coer-

cion stands between persuasion and excitation, but occasionally it is more effective even than excitation. Figures 1 and 2, illustrating respectively acts of excitation and of coercion, are suggestive and show clearly how coercion may sometimes be a stronger incentive to action than excitation. Coercion is applicable and possi-



ble in man and in all orders of animals except the lowest. Tempting a pigeon with seed to alight in some particular spot or upon the hand of a pretended "charmer" is coercion.

In the category of excitation, also called



irritation, is placed any act or expedient or the application of any natural, medicinal or mechanical agent or conditions, such as heat, cold, electricity, light, drugs, water, earth, pressure and the like, which, through the production of definite sen-

sorial impressions or through the suspension or modification of one or more of the mental operations, influences mental action. With occasional exceptions, excitation is the most powerful and effective way of influencing mental and physiological actions, both in persons and in lower animals. Excitation is applicable and possible in man and in all orders of animals. In the lowest orders of animals, it is the only way in which it is possible to evoke any sort of movements at all.

The above facts ought to be carefully considered by psychurgeons and suggestionists, because they give important clues or hints, enabling healers and culturists of all kinds to adapt their procedures for determining definite mental movements to the specific requirements of their subjects, whether persons or lower animals, skillfully. In the application of psychic methods, the intelligence, the necessities and the capacities of the subjects, must be taken into consideration always. By training, which is another name for the systematic application of forms of persuasion, coercion and excitation, it is possible to bring out the mental and physical capacities of persons and of lower animals, which would be unsuspected in a state of nature. However useful theories may be to base opinions upon, facts are the real somethings upon which all true and useful arts are based. Psychic healers and culturists can not produce anything or any result from nothing, but they can draw from slumber and lethargy the benumbed or latent faculties inherent in every living organism and give greater life and movement and action to an existence yet imperfect. It is only by the intelligent use of psychical and physical methods, by sensible training, that the work and powers of man, after a fashion,

bear any likeness to those of the Creator.

Careful research will show that all psychical practices and arts are some particular combination of persuasion, coercion and excitation, some combination of any two or all three of them. These three ways of attempting to influence or control human and animal mental movements and even modes of life, are of interest to the practical psychurgeon and suggestionist, because, in the practice and art of Suggestion, as based upon scientific biology, the suggestive influence, not only of persuasion, but also of coercion and of excitation, are utilized to obtain definite results. Since all suggestive influence and control over persons and animals is practically the result of an act of persuasion, or of coercion, or of excitation, or of some combination of any two or all three of them, we feel ourselves justified in arbitrarily classifying, generically, of course, and for the sake of convenience, all possible suggestions or suggestive procedure into (a) persuasive suggestions, (b) coercive suggestions and (c) excitative suggestions. Any of these forms of suggestions may be informally or formally used for remedial, educational and other purposes; but we earnestly advise that all suggestionists, who are not psychurgeons, for reasons which suggest themselves to every common-sense person, refrain from applying any agent or condition to obtain suggestive effects but those persuasives and coercives and excitives whose psychologic and physiologic and therapeutic effects they thoroughly know or understand. For practical purposes, it is just as important to know the psychic and physiologic characteristics, and the physiological and pathological conditions of subjects, as it is to know the effects of agencies or remedies. Remember always that

conditions, and not theories, must be met in patients and subjects before us by our remedial and educational resources.

He alone is skillful, is artistic, who can select the remedies and means to effectively meet the indications in, or the necessities of, the individual patient or individual subject before him, not by chance, nor "by hook and by crook," but by familiarity with and knowledge of normal and abnormal conditions of the physiological economy, as well as of the effects of his remedies and means. The art of Suggestion is but a part of APPLIED PSYCHOLOGY or PSYCHURGY—the ART of arts. Modern psychology is an experimental science and, as such, is fast taking its proper place as a sub-branch of BIOLOGY. Mental activity is no longer considered the expression of a disembodied spirit—*pneuma*,—and modern students of biology cannot conceive of a mental act which has not its organic basis. Let it be noted by the reader that *vitalism* and *psychism* begin in every case where definite knowledge ends. Instead of having any squeamish scruples, we should eliminate ignorance and wild speculation, and attack superstition and evil, if necessary, in a rough-handed common-sense way, when it comes to a question of *good* practice, or of *good* art.

As stated in the previous article, the general functions of the brain cortex, especially the cerebral cortex, are (a) consciousness and (b) voluntary action. In normal mentality, the activity of various groups of nerve-cells or *neurons*, possessed with the capacity of performing specific functions and situated in the definite anatomical regions of the brain cortex, have their relative strength and significance in the make-up of consciousness—self-consciousness or sense of per-

sonality, and voluntary action. Those impressions that arouse ideas and thoughts which tend to produce in the subject some change other than the changes engendered by the impressions themselves, and more especially to produce some mental or some physiologic act and effect, are called "suggestions." In pathological or morbid organic and functional brain states and in modified or perverted states of personality—such as are in evidence in persons while they are under the sway of some emotions and in the suggestive condition or in similar and cognate states, suggestions by awakening special activity of one or more groups of cerebral neurons give undue or exaggerated significance to the activity of these groups in the make-up of the personality of the subjects and determine more or less the mode of life, the mental movements, and the actions of the subjects for the time being. In morbid states, suggestions may result in fixed ideas or insane delusions, while, in physiologically receptive or suggestive states, suggestions can result at the most in dominate ideas for the time being.

The incitation of one or more groups of cerebral neurons to activity so that they are the determining or dominating factors in the general mental action of the subject, whether by use of a persuasive or by use of a coercive or by use of an excitive, is all that is meant by the term "*suggestion*." Only in this sense does the term *suggestion*, as a general name for certain processes or for certain procedures, attain any psychological value. This blanket term, *suggestion*, more than any other, is useful to cover certain *facts*, *facettiae*, *fictitiae* and *factitiae* concerning phenomena produced either by the procedures of psychic practices and arts or incidently by the processes of nature. Although the

term has little or no exact meaning to the scientific psychologist, yet it has been very useful in attempts made to rid the minds of the laity of the halo of mysticism or occultism, cast about natural psychic phenomena, especially about those phenomena and conditions induced by psychic methods, by ignorant and superstitious, but well-meaning and misguided persons, by mysticists, by *dilettanti* of psychic healing, and by fakirs.

In clinical observations, in experiments, it is noticed that some persons respond more readily in thought, in emotion and in action, to suggestions than do others. This is due to the fact that the property in virtue of which the brain cortex and the lower nerve centers respond to stimuli, and which property, called in psychology and physiology *irritability*, varies greatly in different individuals. In many persons in normal mental states, the irritability is only a healthful susceptibility to the influence of persuasive, coercive and excitive suggestions; but there are a great many persons in whom all forms of suggestion have an undue or exaggerated effect, even in normal mental states. Most of the persons belonging to this latter group, when placed in the suggestive condition, turn out to be somnambulists. Somnambulists are persons who carry out in thought and action absurd suggestions, the absurdity of actions or of phenomena produced in them depending upon the subject's desire to please and upon the subject's histrionic abilities. The older mesmerizers, hypnotizers, magnetizers and others of the same or similar cast, chose somnambulists as subjects to demonstrate their pretended occult powers.

In morbid mental states due to disease, a plainly excessive or otherwise improper susceptibility to any and all forms of

suggestion may be present, giving rise to unusual or abnormal sensory, motor and secretory phenomena, when psychic methods are applied. But whether suggestions be given to healthy persons, or to comparatively healthy persons, or to diseased persons, or to miserable persons, it is found that any form, or combination of forms, of suggestion has the most marked or exaggerated effect when given to them while they are in the suggestive condition. When one form of suggestion fails to produce the desired response, other forms of suggestions, after *sufficient repetition*, or the *summation of suggestions*, often succeed. Barring certain cases of mentally unbalanced persons, very young infants, persons too diseased or too much injured or too aged for mental operations to have effect or much effect upon physiological and pathological conditions, prejudiced persons and some naturally unresponsive persons, we need expect no failure of response to suggestions given skillfully and with discrimination—

“For all the rest,
They’ll take a suggestion as a cat laps
milk.”

—*Tempest* (Shakespeare).
(*To be continued.*)

Mark Twain as a Doctor.

The veteran humorist, Samuel L. Clemens, says that three slices of watermelon will cure the severest case of dysentery and that a stiff hair brush will beat any hair restorer on earth securing a luxurious growth of hair. He tells in this characteristic way how he discovered that lying on the left side would cure “heart burn”:

“For eight years,” he said, “I was troubled with indigestion, which took the

form of an insurrection in my stomach after I went to bed. The various things I thought were good things began quarreling among themselves, and trying to agree upon a fusion ticket that would win out. Four years ago I was in a foreign land where there were no drug stores, so I had to resort to the Swedish cure, which does not allow one to take medicine. Therefore, I used carbonate of soda every night. When the heartburn came on I took a handful of it. One night when I had no soda, I said to myself, ‘I would rather stand the pain.’ Purely by accident I stretched myself on my left side, and, curiously enough, the pain passed away. I made the same experiment several times with the same result.”

He says that in London he made inquiry among many physicians as to the explanation of his discovery, but none could give it. The royal physician, Sir Wm. Thompson, confessed that he had made the same discovery fifty years ago, but had forgotten about it, while all of those years he was emptying drug stores into the stomachs of his patients with no good results.

An extraordinary fallacy is the dread of night air. Sensible people shut the windows to keep out the night air because it is injurious. What air can we breathe at night? Is it not apparent that the only choice is between pure night air and foul air within? An open window can never hurt any one. Fully half the diseases are occasioned by people sleeping with closed windows. In great cities night air is often the best and purest. The absence of smoke and the quiet all tend to make the night the best time for airing the patient.—*Golden Days*.

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 14—THE COMPOSITE MAN.

Mr. President, Ladies and Gentlemen:

Our entire family of human shapes has appeared before you one by one and left me for the final impersonation. Each has told his own separate story and now I must speak for us all, so here I am, last but not least. To call myself not least is by no means a conceited remark, nor will any of our human shapes take offense at it, simply because everybody knows that the whole is greater than its parts, and I am the whole thing. Those who have spoken to you on previous occasions similar to the present, were simply parts. In me every one of the other shapes is present and in active operation. The family are all united, as it were, in one, and I am that one, a complete human being in active operation, ready for the business of life. I may be your grocer, or butcher, or lawyer, or doctor, or teacher, or best friend—anybody, indeed, you may fancy, for human beings are all cut out after a common pattern, and every human being that has ever trodden the earth was, like myself, a composite man, made up of the various human shapes, such as those who have already addressed you on previous occasions.

When none of our members is sick or out of order, I can tell you ours is a very happy family, indeed. When we are all well there is not a single member of the family that is in the least bit self-conscious. I do not know I have bones or

blood vessels or skin or nerves or organs of any kind. I am not even conscious of my interior parts, and also the two spiritual shapes that are a part of myself do not intrude themselves upon my attention any more than do the physical shapes that are included in my make-up. All I know is that, taken as a whole, I want things and then try to get them, and this seems to constitute the business of my life. I have found out that what is good for us all is good for each one of us, and, on the contrary, what is good for each one of us is good for us all.

The mutual relationship between myself as a whole and the various human shapes which constitute my parts, is a wonderful study and is represented over and over again in every form of organization. If there happens to be a member of an organization so unfortunate as to feel that his private interests seem of more consequence than the interests of his organization, so that he has no conception of what is known as universal good—that kind of a fellow, for instance, that would cheat a corporation or seek a public position for what he could get out of it instead of what service he could render; in other words, so foolish as to be ruled by selfish instead of by more generous motives, a knowledge of the complete human being or composite man—which is to say myself—in his relationship to the shapes out of which he is constructed, would serve

as a first-class object lesson to him. You know we gain most of our knowledge by comparisons and parables. That is why our experiences need to be so various, so that we can see truth illustrated in a thousand different ways, ever the same truth, but just taught by different teachers so that we can be sure to get a just conception of it through the perspective of our experiences. The man, for instance, who is constantly looking out for number one, seeking to get the advantage of his fellows on all possible occasions, can experiment with this principle of action in his family, in his business, in his travels and in his enjoyments, and if he is a self-willed fellow and a slow student in the lessons of life, it may take a good many kinds of disappointments in the various relations in which he is placed with his fellow-men to bring him to a realizing sense that the scriptural injunction that one must lay down his life to find it, must give to get, is a law of spiritual physiology, which runs through every type of human activity. But I tell you our family has been so well brought up that each human shape recognizes that the only way to secure his own health and happiness is to devote his entire life to the service of the other members of the family, and each, I think, that has appeared before you, has, in a modest way, confessed his dependence upon all the others.

Of course, as I am the summing up of all the other shapes, if any one of them were left out, I, myself, would not be myself at all, but an unfinished somebody that would scarcely be ready for business. On the other hand, every one of our members recognizes that there is not a single member of the entire family that could be spared and his own existence made possible. What one of the family do you think

the bony man could spare, for instance? Could he get along without any blood vessels? Could he get along without nerves? Could he get along without the connective tissue man? Could he get along without the lymphatic man? Could he get along without the conscious or the unconscious man? No, he knows better than that, and fully realizes that into his shape enters every one of the other shapes. So, too, with the muscular man and with all of them; every shape enters into every other shape, and so closely are their various organs intertwined that only as they all move in unison can the meaning of life for any one of us be spelled out. You will at once understand, then, that when all the family are perfectly well and in working order our various parts are entirely devoid of all forms of self-consciousness, and that when any member of our family is sick, the whole family is sick clear through. You cannot have a disturbed bone without disturbed blood vessels, nerves and lymphatics, and thoughts and feelings and impulses. It is impossible to have a diseased muscle that does not visit a corresponding disaster on all the other members of the family that enter into its formation, which means us all.

In view of this fact, there is one very important reflection which I would like to impress upon you. Now, when I am not self-conscious in any of my parts I find I am in a perfectly natural state. My appetites are normal and tell me what I need for food and drink, and how much. They preside, also, over my work and my play, and guide me into the harmonious enjoyment of all life, both physical and spiritual. How easy it is for me to be good and kind and teachable and honest and truthful and virtuous in every way, and how simple a matter to perform the

evident duties of my every-day life as they are unfolded to me! But when, through some incident or accident, the harmonious action of any one of my organs is disturbed, the harmony of my whole being is interfered with, just as a single instrument in an orchestra, out of time or tune, is able to spoil the effect of any musical creation. When a single instrument of an orchestra is sick, the whole orchestra is disturbed, and in just the same way, when one of my organs has lost his connection with the rest of his fellows, he immediately becomes self-conscious and intrudes himself upon the entire family of organs. An unbalanced head can make the feet stumble and go the wrong way and plunge the whole body into catastrophe; and feet, too, that are incapacitated for their proper service, can make the whole man lose his connection in life. It is of no use to occupy your time by multiplying illustrations of this universal principle, for I think you will immediately appreciate the tremendous scope of the application of my remark that when any part of me is sick, I am sick clear through. This principle runs through all forms of every possible type of pathology with which my organization is afflicted, be it inflammation in its various forms and stages, or neoplasms or atrophies or hypertrophies or any and every possible diseased condition. When one of our men suffers we all suffer, and we will never be happy and well again until we are well and happy severally and together. I do not believe this thought will be difficult for any one of you to comprehend, for you must immediately perceive that when one of us limps we all limp, when one of us wheezes we all wheeze, when one of us coughs we all cough, when one of us sneezes we all sneeze, when one of us in-

flames we all inflame, when one of us is discouraged despondency settles down like a wet blanket over our entire family, and when we are happy the sun shines for us all, and "God's in His heaven, All's right with the world."

In any infirmities I may happen to acquire which come under sense perception, my fellow-men seem to be quite troubled. They readily sympathize with all my afflictions and are ready to render any assistance in their power which my condition may seem to them to call for. If I am halt or blind or deaf or physically upset in any way, poisoned by microbes, mutilated by accident, or afflicted with any type of physical pathology that can be sensed, I am considered by my fellow-men as unfortunate and afflicted and deserving of all the help that can be extended to me; but that is as far as it goes. If I forget things that I am expected to remember, I am blamed. If I remember things that I ought to forget, I am not liked for it. If I think illogically, other men call me names—and how inconsistent that is! If I am color-blind and cannot tell blue from green or red from yellow, it is attributed to defective eyesight, and I am charitably referred to a doctor with the earnest wish that I may be able to recover my sight in due time. But if my interior faculties are so distributed that I cannot see the truth in the various situations in which I am placed, but mistake it for a lie, and vice versa; if my thinking is inaccurate and illogical and, worse than that, if my impulses are all turned topsyturvy as well, and I am irritable where I ought to be amiable, full of spite and revenge where I ought to be forgiving, suspicious where I ought to be trustful, lustful where I ought to be virtuous, I am not considered a sick man, but simply a

bad man. The world permits one to limp physically and calls it sickness. I am here to tell you that whenever I limp morally or intellectually, it is just the same thing. Do not forget, please, that when I am sick in any of my parts, I am sick clear through. Please remember, too, what the sympathetic man told you and what the sub-conscious man also affirmed in corroboration of his position, that it was natural for every man to be amiable and honorable and truthful and righteous and godlike and healthy and happy; and when the flow of life comes into a perfectly healthy physical organization, these perfect spiritual qualities, naturally enough, find perfect physical expression; but when the physical telephones are out of order, the music of the interior voices is sadly disturbed as they attempt to play upon this harp of time.

Please let me tell you right here in confidence, that the physically sick, who are everywhere receiving the world's sympathy and service in their behalf, are doing lots of improper thinking and feeling, for, as perhaps you remember my remarking before, when I am sick, I am sick clear through. That means my two spiritual members as well as all the physical shapes. But, bless your dear hearts, if you have not already done so, won't you please broaden your conception of the word metastasis until it comprehends the whole human being, and don't narrow it down to simply the physical part of me? Metastasis, you know, means a change of irritation, congestion or inflammation, one and usually all of them, involving, of course, disturbed function as well, from one part of the body to another. For instance, an injury to the nerve of the foot, instead of causing a sore foot, may be felt at the other end of the nerve fibers and

produce lockjaw. An irritation of the skin, as from a burn, instead of inflaming the skin, can be transferred and, through this the congestion and inflammation to the various mucous membranes. Take an eczema, for instance; make use of an ointment which drives the disorder from the skin and it is liable to appear in the form of dyspepsia or intestinal catarrh or cough or kidney trouble or some other type of mucous membrane affection. Mumps may leave the salivary glands before the fury of the disease is spent and be visited upon the ovaries or testicles, according to the sex. Irritation of the nose or rectum may express itself in spasm of the bronchial tubes to such an extent as to take the shape of asthmatic breathing. The condition of pregnancy very frequently causes nausea and vomiting when the stomach is by no means at fault. So illustrations might be multiplied to an unlimited extent. But there are other possibilities of metastasis of which you have no right to be ignorant. As irritations, followed by congestions and inflammations, can jump from one part of a nerve to another, from the periphery to the center or from the center to the periphery, so they can be transferred from the physical part of my makeup to my interior organization and find expression in acute or chronic disorders of my intellectual or emotional part, or both. Chronic tears may come from physical disturbance when there is no bodily consciousness of disorders; so can chronic anger, so can chronic lust, so can chronic treachery.

You must, my dear friend, broaden your conception of human disorders and their types of expression, for I am right here to tell you that it is no more natural to lie than it is to cough, to hate than it is

to wheeze, to be spiritually or intellectually distorted than it is to limp physically. If you grasp the scope of my meaning, you will immediately comprehend that the world stands greatly in need of a race of doctors who in their diagnoses comprehend the entire human being and not simply the physical part. When there is a bit of metastasis from an injured nerve fibre of a foot or hand and the patient has lock-jaw, we notice the foot or hand is not sore. The congestion and inflammation are in the nerve centers, so when there has been a metastasis of irritation from the outside man to the inside man and he is full of wrong impulses, wrong thoughts and consequently of wrong actions, the physical disorders which turn the sweetness of his life to bitterness, have made the truth as it came into him into a lie, are not rendered conspicuous by self-consciousness. The irritation, congestion and inflammation have been transferred from the outside of things to the inside, and thus are the frailties and weaknesses of humanity which have been colled by bad names nothing more nor less than cases of inverted disorders. They are metastases from the physical to the spiritual part of us, from the seen to the unseen, from the expression of forces back to the forces themselves. This makes sin and sickness synonymous terms; and as this great truth begins to dawn more and more upon those who are supposed to be diagnosticians of human pathology in all its forms, it will begin to be appreciated that the world needs more hospitals and fewer jails and penitentiaries, more comprehensive medical attention and fewer reform schools and insane asylums, and the era of a broader charity will be more in keeping with the progressive spirit of the wonderful time of inspiration in which it has

been the privilege of us of the present day to run our earthly career.

(To be continued.)

Hero Worship.

Hero worship is in danger of being forgotten in favor of the worship of wealth. Carlyle's book on the subject is full of wise teaching. Two things stand out preëminent: First, that we should learn to reverence the Really Great—the *Hero*—not merely the man of great talent or even genius; but the man with qualities of insight, leadership and moral weight—the Great Man, good and wise, and with plans whose scope reaches far beyond his mere personal uplifting. Second, that there can be no permanent improvement in human circumstances, without improvement in human character. Depend upon it, no Social Scheme will ever avail to a people who cannot recognize and reverence their Heroes, and who are not themselves in a state of sound, moral healthfulness. Let that be our closing word.

Tests of Death.

Application has been made to the Secretary of State for a charter for the American Society for the Prevention of Premature Burial. By the provisions of this society physicians of the state of New York will be compelled to furnish a death certificate with the following formula: Two or more incisions in an artery; the palm of the hand exposed to the flame of a candle not more than five inches away; a mirror or crystal held to the lips, with no signs of respiration; a hot iron or steel placed against the flesh without producing a blister. Mortuary chapels to be established in which the bodies of the dead are to be held several hours before burial.—*Med. Times.*

A PLEA FOR FREEDOM.

ESTELLE M. AMORY, DES MOINES, IA.

As one looks over the various schools or churches of New Thought, the different names for the same ideas is very apparent, and would seem to be the most distinguishing features.

To the careless reader and thinker there may seem to be as many different principles, but the more thoughtful and analytical soon discovers one grand basic principle underlying all—whether it be Christian Science, Divine Healing, Mental Science, Suggestion, Magnetic Healing, Vitaopathy, or what not. They each and all depend upon placing the “higher nature,” so-called, in control—getting the *real man* in his place as lord and master.

That they do this in various ways and by different maneuvers is but natural, and should not be confusing or cause one to throw the whole thing aside as a fraud.

It is true that some will not admit this “control of mind over matter”—to use another term—as the basic principle. This is especially true, perhaps, of Magnetic healers; but if such persons will but look deeper and with unprejudiced mind, we think they must see that their “touch” and “passes,” etc., are really to free the body from the control of the physical senses, whose unwise indulgence has brought disease and trouble, and to bring the body under the dominance of the “higher” or “spiritual” nature. That these healers accomplish this beneficent result without themselves or their patient knowing this fact is no proof that it is not so. While this variety of methods and terms for the accomplishment of the

same object must necessarily cause something of a “war of words” and a spirit of “sectarianism,” yet it is well to remember that such has been the fate of many a great Truth before this—that it is one of its evolutionary stages, and that, according to a great law of development, the time will come when it will shine forth in such simplicity that it will be generally recognized and its nomenclature will be as fixed as that of physics, for we must remember that this “thing”—if we may use so undignified a term—is also a *science*, and will soon be recognized and studied as such.

In the meantime there should be patience and forbearance on both sides—among those who have the long, penetrating glance of Truth, and those who are confused and muddled by their short-range vision. Each should remember that neither has a monopoly on this “thing,” and that many “lights” must yet be flashed upon it from here and there.

Taking this unorthodox, non-Eddyite view of this subject, we cannot see where it is bewildering or unprofitable to study along the different lines, with no particular “ism” to substantiate. Indeed, it is only the unprejudiced, *untied* mind that can find Truth.

So, however pleasant it might be to be “anchored” to any one “school,” or however it might be for the “good of the cause,” we prefer the freedom and long-range views of heterodoxy of an individualist.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 13. St. Vitus' Dance.

EDITOR SUGGESTION: For the last two months I have been treating a case of St. Vitus' dance in a boy fifteen years of age. The trouble developed about fifteen months ago. He is a fine hypnotic subject, and the jerkings cease during treatment, but return shortly after I arouse him. This case has received medical treatment during the past year from myself and other physicians, but appears to be no better. He is slightly anemic, and tall for his age, has occasional headaches and constipation, but as a rule his general health is fairly good. Now, this is surely a case for suggestive treatment, but I do not seem to have made much headway in bringing about a cure. What suggestions would you give to such a patient? I hypnotize him and tell him, while he is asleep, that he will have control of every muscle in his body when he arouses; that his trouble has gone and that he will be as well as any other boy.

Wisconsin.

C. S. A.

From your statement that you hypnotize the boy and treat him "while he is asleep," I take it for granted that your patient is a hypnotic somnambule. Of course the hypnotic somnambule is highly suggestible; that is, he will appear to obey every suggestion made to him by the operator at the time the suggestions are made. But it does not follow, because a

subject will acquiesce in any absurd statement an operator may make, that genuine physical ailments can be overcome any easier than in a patient who is less suggestible. As a matter of fact, the best results, in relieving physical ailments, are obtained in patients who are the least suggestible; so that the depth of hypnosis has nothing to do with the cure of the case in question. Hypnotic somnambules are great imitators and frequently "take on" symptoms which they have witnessed in other persons; consequently their troubles are frequently imaginary, and because these imaginary troubles are so headily cured in them, the somnambule condition has generally been looked upon as the best stage of hypnosis in which to treat patients. A patient who is not a somnambule is not likely to suffer with imaginary complaints. For this reason any troubles he may have are genuine and cannot be relieved instantaneously, but, as I said before, his genuine troubles can be relieved more rapidly than a similar trouble found in a hypnotic somnambule.

Congenital chorea (St. Vitus' dance) is incurable, but since your patient's trouble developed so long after his birth

he is suffering from "acquired" chorea. The latter may be produced by unconsciously imitating someone else who has the trouble, but it is generally due to imperfect nutrition following the failure to partake properly of the life essentials. The whole nervous system may be imperfectly nourished or there may be an inproportionate development between the bony and softer tissues of the body, in which case there may be an intercranial pressure, especially when, for any reason, the blood supply to the brain is increased.

During natural sleep there is a reduction in the amount of blood supplied to the brain, and it is a fact that the muscular contractions of St. Vitus' dance cease during sleep, or whenever the patient is well relaxed, as when inducing the suggestive condition.

Simply telling your patient that he will be better will not cure him, no matter how good an hypnotic subject he may be, unless his trouble be imaginary. You say your patient is anemic and constipated. This in itself shows that he is not properly nourished. He has been living, probably, on a one-sided diet and has not been taking sufficient fluids. He would outgrow his trouble, probably, in time, but you can assist in hastening the cure by giving him a suggestive treatment daily, laying particular stress on the necessity for looking after the life essentials and seeing that he carries out your instructions to the letter. As his circulation improves, by looking after the life essentials and eating an all round diet, the muscular twitchings will grow less and a perfect recovery will follow, although it may take several months to effect a complete cure.

In order to determine whether or not the patient is suffering with imitative

chorea, you should endeavor to interest him in something which is highly exciting. If his trouble be imitative, the contractions will almost cease under excitement; whereas, if they are the result of an abnormal physical condition of the nervous system, the contractions or jerkings will increase. This is due to the fact that during excitement there is an increase in the blood supply to the head, which of course would serve to increase any intercranial pressure. However, since the health of the patient in question is not up to the proper standard, it is very likely that his trouble is a genuine physical ailment. In this case, he should be told how to partake of the life essentials, and a quieting suggestive treatment should be given daily till all signs of trouble have disappeared.—Ed.

Query 14. Skin Troubles.

EDITOR SUGGESTION: Mrs. E., aged 36, has a skin disease of an eczematous nature, with which she has suffered for four years. Three times during this period she has been free from it for about three weeks at a stretch. Each time it disappeared she thought it was cured, but it broke out worse than ever about four months ago, and nothing seems to give even temporary benefit. She worries greatly over her condition, as the skin of her face is affected, and she avoids meeting people on this account. Do you believe Suggestion would assist such a case, and, if so, would the benefit be permanent?

Her general health is fair. She suffers occasionally from dyspepsia and has been more or less constipated for about fifteen years. Suffers severely at menstrual periods. Any advice you can give will be welcomed.

Michigan.

J. F. G.

Here is another typical case for suggestive treatment. The patient is suffering with dyspepsia, constipation and painful menstruation. The main organs of nutrition are not doing proper work, and

the skin trouble and dysmenorrhoea show that neither the skin nor the uterus is properly nourished. I am sure that the patient's digestive organs were doing better work during the periods she was free from the skin disease. I have permanently relieved many similar troubles and feel certain that this patient can be cured.

See that the patient looks after the life essentials vigorously and employs auto-suggestion faithfully. Show her that she can be cured by attending to these things, and her mental condition will improve at once. The improvement in her mental condition will enable her to digest and assimilate her food better, and as her general nutrition picks up the skin trouble will disappear. The constipation will be the first trouble relieved, and in a few days afterwards the skin will appear healthier. Six weeks will probably see her completely free from the skin trouble, although it may be three months before the painful menstruation disappears. One month's daily suggestive treatment should cure this patient.

The suggestions given must aim to improve the mental condition and stimulate the lungs, stomach and bowels to do better work. Follow the general treatment given in the clinical report in last December number SUGGESTION, or in lesson xi, page 74, of third edition of The Special Mail Course. Lesson x, page 70, in second edition.—Ed.

Query 15. Hypnotic Questions.

EDITOR SUGGESTION: Can you tell me (1) what percentage of persons are susceptible to hypnosis in its different stages? (2) What percentage of patients make good hypnotic somnambules? (3) In which stage of hypnosis are the best cures made? (4) Do you think frequent deep hypnosis, as practiced on stage subjects, is injurious. L. E. W.
Ohio.

Some persons accept suggestions more readily than others; but every one can be influenced by suggestion, although a given suggestion will influence different persons in different degrees; the effect of the suggestion depending upon the previous education of the individual, the degree of attention given to the suggestion and the physical condition of the individual at the time he receives the suggestion.

Bernheim's definition of hypnosis is: "It is a condition in which a suggestion has an exaggerated effect," and the followers of the Nancy School claim that it is possible to get evidence of the exaggerated effect of suggestion in about 80 per cent of subjects, believing that the 20 per cent in whom no evidence of suggestibility can be obtained will not respond to Suggestive-Therapeutic treatment. However, our knowledge of the effects of properly directed suggestion is increasing rapidly on this side of the globe, and to-day we obtain the best results in persons who belong to the 20 per cent class rejected by the French school.

I claim that hypnosis is present when the whole attention of an individual is devoted to a suggested thought; for this thought, for the time being, becomes a dominant thought and its effects are bound to be exaggerated. Since it is possible to control the attention of every sane person, I believe that every living, sane person, who can understand the meaning of the suggestions made to him, can be hypnotized.

The percentage of hypnotic somnambules differs in different races and in different localities in the same country. A large percentage of somnambules will be found in subservient races. The average Southern colored man, for instance, makes a good hypnotic somnambule. A

larger percentage of somnambules will be found in rural districts and smaller towns than will be met with in cities. Wherever there is keen competition for daily existence; wherever self assertiveness and independence in thought and action are required, the percentage of somnambules will be found to be very small. Although hypnotic somnambulism is not necessarily a sign of lack of education, still it is a fact that as general education becomes more widespread, the percentage of hypnotic somnambules decreases. In Mesmer's time, when it was an exception for the average man to be able to read and write, the percentage of somnambules was much greater than it is at the present time.

In certain small country towns I have visited, almost every person I tested proved to be a hypnotic somnambule; while in the larger cities scarcely one in a score would go into the hypnotic somnambulistic stage. Consequently it is impossible for any one to estimate definitely the percentage of somnambules.

Where genuine physical troubles are to be relieved the best results will be obtained in persons who are the least suggestible. All results, in the end, are obtained through the auto-suggestions of the patient, and it is found that those who are least suggestible obtain the best results from auto-suggestion, when they are taught how to employ it intelligently. The marvelous or miraculous, instantaneous cures invariably take place in the hypnotic somnambules, but the troubles of which they are cured so quickly are imaginary troubles and are only present in them because they are so highly suggestible. A person who is not highly suggestible does not have these imaginary complaints; consequently his troubles,

when he has them, are genuine, and it takes longer to relieve them. For ~~these~~ reasons it has been erroneously believed, in the past, that a high degree of suggestibility was necessary in order to obtain the quickest results.

I am firmly of the opinion that the constant acquiescence of the hypnotic somnambule, as necessarily required in giving stage exhibitions of the effects of suggestion, is positively injurious to the will of the subject. He becomes so accustomed to obeying every suggestion made to him and acquiescing in all kinds of statements, which *in his heart* he knows are not true, that in time he loses what little self-assertiveness he might have had in the first place and becomes contented to let others do the thinking and planning for him. He will be found later in subservient positions, almost entirely devoid of executive ability.—Ed.

Query 16. Masked Suggestion.

I have several friends who have been cured of complaints by "The Oxydonor." Candidly, I believe the cures made by this instrument are due entirely to suggestion, but I should like to have your opinion on the matter.

New York.

C. J. S.

[I have been asked this question many times by correspondents and patients, and I agree with the editor of *Medical Talk*, who attributes the cures to suggestion.

A recent number of *Medical Talk* contained a similar inquiry, and it was very ably answered by the editor, who evidently has an excellent knowledge of the Law of Suggestion. I quote his answer in full.—Ed.]

"Query 7.—A resident of Iowa has recently sold several oxidomes in this neighborhood. They are warranted as a cure for all diseases. Merely clasp the metal on the wrist or ankle and drop the

oxidome (which is connected with the clasp by wire) into a pail of ice water and persevere in the treatment, and in time the cure is effected. Extreme caution is necessary in disposing of the water, as the poison in the system is said to pass through the wire to the oxidome and into the water.

It appears to me that their faith has a great deal to do with the cures. Is it a fraud?

Answer.—We received the above query from Cortland, Ohio, and as we could not make out the signature we are obliged to answer through the columns of Medical Talk.

Undoubtedly faith has to do with such a cure. It is a case of suggestive therapeutics pure and simple. It may cure by acting on the mind. If so, the patient should be duly thankful. But as for poison being extracted from the system in such a manner and transferred through a wire to a bucket of ice water, such talk is all bosh. The one who advised such a thing knows it is bosh just as well as any one else.

I would not like to call it a fraud exactly, because the idea that actuated the man who made such a claim may be simply to produce a mental impression sufficient to work the cure. We do not believe, however, that it is necessary to resort to such ridiculous pretenses in order to operate favorably upon the mind of the patient.

To the uninitiated mind it may seem very clear how such an apparatus could draw poison out of the system (whatever that may mean), but to the student such statements appear too puerile and far-fetched for a moment's consideration.

We would put no obstruction in the way of a man who is practicing such things, but when asked our advice as you have asked it, we would pronounce it a flimsy,

roundabout, disingenuous method of operating upon the mind of the patient, hoping to cure him of some chronic malady.—
Editor Medical Talk.

Optics a Profession.

We beg to call special attention to the two page advertisement of the Golden Cross Eye, Ear, Throat and Nose College and Clinic of Chicago. The testimonials from students cover an entire page and certainly show that The Golden Cross method of teaching optics is a successful and satisfactory one. We are personally acquainted with Dr. Hairaes and his work and can assure any prospective student of optics that he will receive courteous treatment in his dealings with the Golden Cross Clinic.

A Christian Science Decision.

Judge Tuthill, of the Juvenile Court, Chicago, on June 11, committed John Chamberlain, who, while suffering from a shrunk leg, was taken out of the custody of his mother, a Christian Scientist, to the Crippled Children's Home. According to the views of Judge Tuthill, adults are at liberty to use medicine or "faith cure," or any other means to fight disease. Children, however, according to his belief, must legally be given that sort of cure which, according to generally accepted notions, is needed. When the parents refuse to call in a physician, and when the child is subjected to long-continued suffering, Judge Tuthill holds, it is time for the court to step in and demand protection for the young. The parents failing to afford it, institutions should care for the children.

It is said that a Chicago physician offers a reward of \$1,000.00 for the proof of any cases of deformity healed by Christian Science methods.

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

MARCH 1, 1902.

No. 3.

ADVERTISING RATES.

NUMBER OF INSERTIONS	ONR YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	\$480.00	\$240.00	\$120.00	\$40.00
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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

We have already received renewals from the majority of our subscribers for the new year, and request those who have not done so already to remit as soon as possible, or to order the magazine discon-

tinued if they do not wish to subscribe again.

If we do not receive notice from a subscriber to discontinue sending the magazine we will take it for granted that he desires his subscription extended for another year.

Honor to Whom Honor is Due.

Rheumatism and Its Cause.

During the last ten years medical authors have frequently ascribed the discovery of the cause of rheumatism to Dr. Alexander Haig of London. We shall now show conclusively that this boasted discovery is due, not to Dr. Haig but to Dr. George Dutton of Chicago. All now generally agree that uric acid, which is also sometimes called "lithic" acid, is in some way the cause of rheumatism, gout and neuralgia. Dr. Dutton's book on "Consumption and Rheumatism," which lies on our table, was published in Boston in 1891, one year earlier than Dr. Haig's work (1892) on "Uric Acid." These two works by Dr. Haig and Dr. Dutton are quite different in several important particulars. Dr. Haig seems to have reached his conclusions through certain experiments made upon himself, and claims that it is not uric acid, *per se*, but an *excess* of uric acid in the system that causes rheumatism; and that it is not the formation of uric acid in the body, but the retention of it that causes rheumatism, and he does not attempt to explain its real origin. On the other hand, Dr. Dutton's conclusions are logical deductions from well admitted facts. One of these is that uric acid is practically insoluble in water, while urea, which is a natural secretion from the kidneys, is perfectly soluble, and for this reason urea can be thrown off without

irritation or disease, while uric acid cannot, and for this latter reason Dr. Dutton considers uric acid an abnormal or pathological product which when present is *always* in excess. Dr. Haig does not trace uric acid to its source nor account for its presence in the body. Dr. Dutton in his book does explain the *origin* of uric acid, basing his conclusions on certain facts concerning the origin of other acids well known to chemists. Dr. Dutton shows clearly how to prevent the formation of uric acid, while Dr. Haig contents himself with trying to eliminate it more speedily from the body. Dr. Dutton regards uric acid as a pathological product; otherwise it cannot be the cause of rheumatism or any other disease. Dr. Haig does not tell us how or why uric acid comes to be retained in the system till it is in excess and so tells us nothing as to the primal or real cause of rheumatism. That the cause of rheumatism was not known to the profession prior to the publication of "Consumption and Rheumatism" is easily proved. Prof. Hare of Jefferson Medical College published his work on "Therapeutics" in 1891 (the very date of Dr. Dutton's work), in which he says that "chronic rheumatism is one of the most difficult and obstinate diseases with which we have to deal," and of acute articular rheumatism he says: "The pathologist cannot tell what the cause of the disease is."

Osler's "Principles and Practice of Medicine" was published in 1893. In it (page 271) he says: "The essential cause of rheumatism is still unknown," and Gould in his New Medical Dictionary (1891) on page 383 says of rheumatism: "The etiology and pathology are in doubt." "The blood contains an excess of fibrins and is said to contain an ex-

cess of lactic acid. To this latter cause, also to cold and to microorganisms, is ascribed the origin of the affection." Now lactic acid is not uric acid. Notwithstanding these statements that the cause of rheumatism was unknown, Dr. Dutton had already given to the public the theory now accepted as the correct one, viz., that uric acid, as a pathological product, is the cause of rheumatism and kindred forms of disease.

The Frauds of Spiritualism.

TORONTO, Dec. 11, 1901.

EDITOR SUGGESTION: I read the account of the Rev. Stanley L. Krebs' seance with Dr. Slade. I happen to have sat with this medium for over a dozen times and take exception to the explanations your contributor gives in explanation of the phenomena.

In the first place it would have been better had Rev. Stanley S. Krebs visited Dr. Slade as an investigator instead of as a detective, and he could have had the same evidence that the slate writing was not done by Slade.

Now, I went to Slade as an investigator and I obtained very different results; what is more, I took a friend with me so that we could take notes together.

We both were allowed to hold the slates together—Slade sitting in the back room. Several times I held the slate on my head; my friend did the same; we could each hear the pencil writing on the slate, dotting the i's and crossing the t's. We changed the slates ourselves, Slade merely being present in the other room. It was broad daylight, windows open, and we were talking to each other all the time. The writing would fill the slates in less than a minute, and on this occasion the communications were written in a ladies' hand—said to be Mrs. Slade—and the style and writing excellent. I have had three sittings two winters ago with Slade in Detroit. He was then half-paralyzed and almost unable to move. The manifestations were weak, it is true, but the force was there all right, and with one slate, which I put on the floor, with another over it, and my foot

on both, I could feel the scratching of the pencil under the sole of my boot. There were two communications, one in English, one in French, totally different writing. Slade does not know my name. The "old compass" was on the table. I took it over to my side, and on Dr. Slade asking "Owosso," the Indian spirit, to move the pointer, it was at once done. Slade had no means whatever to cause the moving, both his hands were in front of him, on a rather wide table, and the compass was right close to me.

For over one hour, at the seance I have first alluded to, a perfectly-formed ladies' hand, cut off at the wrist, came out of the carpet, as it were, fingers all moving. The hand carressed our faces, then would disappear, dissolving, as it were, before reaching the floor. This was done over twenty times I should say. I tried to catch the hand but it was too quick.

On my remark that we had nothing to show as proof of what we had seen, the hand again appeared and after going across several times from my friend to myself, went right to my friend's dress and tore off about one-half yard of one of her black lace flounces, and threw it on the floor.

Mr. Slade was still in the back drawing room, sitting on the sofa smoking a cigar, no one was in the room we were in, and as I have already said, the windows were open and it was broad daylight (2 p. m.). This is rather different to the Krebs explanation.

I have seen enough to establish the fact that there is "force," an intelligent force, which can do wonderful things under conditions it is well worth investigating as a science, if nothing else. Sir William Crookes was not afraid to take it up—why are the church and the clergymen afraid, or attribute the mystery to the poor, much-abused "devil?"

Yours truly,

H. BOURLIER.

If there are "holes" to pick at and dishonest mediums, do not spare the vitriolized pen; but I would not put much weight in what your correspondent, the Rev. Mr. Krebs, gives as "facts."

The phenomenon is too well authenticated to be "denied" as being truthful, and no doubt this would have been far more advanced in the way of explanation only for the "fag-

gots" and chains kindly provided by the priests of the holy Christian Church.

For information to clergymen who are ignorant of the fact, in the old German Bible there is a sixth book of Moses, referring entirely to what is called the black art. Why this has been dropped I don't know.

H. B.

[It is curious to note the attitude of the "dyed in the wool" spiritualists towards Mr. Krebs' exposures of some of the bogus mediums. I have received letters from some of them, telling me that Mr. Krebs lied in giving his description of his seance with the Bangs Sisters; that they had received communications through the Bangs, and that the Sisters did not do their work in the way he described. Such communications are of negative value. Their writers tell only what they saw, not what they did not see. One clear, affirmative statement like Mr. Krebs has made is worth ten thousand negative opinions.

Some of these negative opinions are very amusing to me for *I personally saw the Bangs Sisters do exactly what Mr. Krebs claims they did*. I never had the pleasure of a seance with Slade, but I know Mr. Krebs well enough, personally, to say that if he says he saw Slade do certain things **THAT HE SAW THESE THINGS DONE**.

My present correspondent had "sittings" with Slade, and although some of the feats Slade performed were different to those witnessed by Mr. Krebs, still it is fair to assume that since Mr. Bourlier did not see what Mr. Krebs saw in the tests which were similar, he also overlooked the methods Slade employed to produce the effects which were not produced for Mr. Krebs.

I know that the average man does not like to acknowledge that he has been

"duped," but, as evidence, a positive statement, such as "I saw such and such a thing occur" is worth a million such statements as "I did not see such and such a thing."

This negative evidence reminds me of the story of the Irishman who was convicted for stealing a shovel, three persons having sworn they saw him take it. When asked by the judge what he had to say for himself, he said: "Begorra, yer Honor, I don't see how you can convict me on the evidence of these three men, when I can bring in a hundred men who will swear they didn't see me take it."

I have another letter from an enthusiastic spiritualist who finds fault with me for devoting so much space to the exposure of mediums *who are known to be frauds*. In referring to Slade, he says; "Why! every well informed spiritualist knows, now, that Slade is an unmitigated fraud."

Well, gentlemen, I wish you would agree with one another. I have no quarrel with the Spiritualists or Spiritualism? But one of the aims of this journal is to investigate occult phenomena, and I have merely given some of the evidence unearthed in investigating. The majority of the readers of this magazine will remember the exposure of Miss Lancaster, who passed herself off as a telepathist. Her work was not telepathy. Now, I cannot see that my statement of how Miss Lancaster performed her tricks has injured the cause of telepathy. It opened the eyes of thousands who might have accepted her work as genuine telepathy. Similarly the exposure of the methods employed by some of the fraudulent mediums cannot injure the cause of Spiritualism.

When the United States treasury discovers that a counterfeit treasury note is being circulated it publishes the fact and endeavors to stop its circulation and convict and imprison the counterfeiters. How absurd would be the attitude of the United States officials if they should say: "We must not publish the fact that there are counterfeits, lest it injure our own paper money." If no restrictions were placed on the counterfeiters there would be ten spurious bills in circulation for every good bill.

Every Spiritualist who has the welfare of Spiritualism at heart should only be too glad to say: "Good for you SUGGESTION. Give us facts. Show up the bogus mediums and their methods until we shall have nothing left but the Truth."

Keep cool, gentlemen. Let us work together. Give us facts in place of negative evidence when criticising those who are declaring the truth for truth's sake.—Ed.]

A Huge Success.

The February combined course at the Chicago School of Psychology has been pronounced a huge success by the students in attendance.

Dr. Parkyn will give a two weeks' course in Suggestive Therapeutics and Hypnotism, beginning Tuesday, April 1, for the special fee of \$25.00. Many requests have come from persons who could not attend the February combined course, so that it has been decided to repeat the course, provided applications are received from fifty students. The combined course consists of lectures and clinics in Osteopathy, Electro-Therapeutics, Suggestive Therapeutics and Hypnotism, and three degrees are awarded. The instructors are Dr. E.

A. Russ, Dr. F. H. Blackmarr and Dr. Herbert A. Parkyn.

When sending in your application for Dr. Parkyn's course also state if you will take the combined course should it be given. All applications for places in the class must reach the Registrar of The Chicago School of Psychology not later than March 22. The price for the combined course, if held, will be \$50.00. Apply early.

The Physical Culture Lessons.

Owing to the failure of the electrotypist to supply us with suitable electros with which to illustrate Prof. Whitehouse's article on physical culture we find it necessary, at the last moment, to omit his valuable article this month. However, it will appear next month, illustrated with eight half-tone engravings.

We are sorry to disappoint our readers, but beginning with the April number the series will be published regularly, and are well worth while waiting for.

The Telepathy Tests.

Last month we stated that the Zancigs had agreed to give an exhibition of telepathy under test conditions during February, and we promised to publish the results of the tests and all correspondence in this number of SUGGESTION.

The tests were arranged for and were to have taken place on the evening of Feb. 12th at the Chicago School of Psychology in the presence of the students attending the February course. However, a few days before the tests were to be made a letter was received from Prof. Zancig saying that it was necessary for them to fill engagements in the South and that the tests would have to be postponed. We are sorry to make this an-

nouncement, but the correspondence which we publish in full will show that it was certainly not our fault that the tests were not made. Let us hope that the Zancigs will return in the near future and submit to the tests. It would certainly be gratifying to know beyond peradventure that thoughts can be conveyed from one person to another solely by an effort of the will with the unerring accuracy which characterizes the Zancigs' performances.

Dec. 1, 1901.

Dr. Herbert A. Parkyn,

Dear Sir:—Just arrived home after a short vacation and was very much surprised at receiving so much mail matter concerning our work; but when I came to your magazine article concerning our work, I was enlightened on the subject.

I was very much surprised at your criticism, as instead of injuring us it has done us a world of good.

During my stay in Chicago I have had a great many people inquiring regarding your school and your work. Although not being personally acquainted with you, I have always spoken well of your institution and its work; as I noticed that people interested in your work were also interested in ours; and instead of trying to injure your cause, have done it good in many ways, as it is against my principle to injure any one engaged in honest work, if I can do them no good.

I should have thought, after reading your article, that you must have witnessed some circus or Dime-Museum performance, which is as different from our work as a United States Treasury note is to a counterfeit.

You explain what test you put us to, and claim we failed. Now, with us there is no such thing as fail. My only claim is "that what I see Mme. Zancig sees"; now, if you can suggest a better name than Mental Telepathy or thought-transmission, I should be pleased to hear it.

Our performance is free, given before the general public, and as we are often subjected to insults, we are obliged to cut short some people, who are impudent enough to take up

all our time to the exclusion of others. Had you, instead of telling me to shut my mouth, introduced yourself as a gentleman interested in the work, we would have extended to you, as we have to others, every courtesy, even to a private test, something we have been subjected to by some of the most prominent scientific men on both sides of the Atlantic Ocean.

That "Female on the Platform" mentioned in your valuable paper, was Mme. Zancig, my wife, and the male performer was I, Prof. Zancig, and the couple have always been considered a lady and gentleman.

However, I thank you for the space and mention in your valuable magazine. This performance is my method of introducing Palmistry, and I consider it a better way to bring our name before the public than by trying to expose and injure somebody else's work, about which I know nothing, as you did in your SUGGESTION of November 1.

Trusting the supposed explosion benefited you as much as it did us, we remain.

Yours very truly,

THE ZANCIGS.

Chicago, Ill., Dec. 5, 1901.

Prof. Zancig,

Dear Sir:—I am in receipt of your favor of the 1st, and am sincerely sorry if I have been guilty of publishing anything which has done injustice to yourself or Madame Zancig.

Every reader of SUGGESTION who has watched its policy, will bear me out when I say that I am always willing to acknowledge having erred, when I find I have made a mistake, and that what I am looking for is the truth, and the truth only, in all Psychic Phenomena.

I certainly believed I wrote the truth about your performance. I have watched it scores of times and, personally, have used for entertainment the system of communication which you appear to employ. Certain it is that in my presence you always spoke to Mme. Zancig before and after performing an experiment. This, of course, may only have been coincidence, but I know the tests were not successfully carried out when I insisted on your saying nothing to Mme. Zancig, or, as you have chosen to express it, when I asked you to "shut your mouth."

I fail to understand if the mental union

between you and Mme. Zancig is so close that you have "two minds with but a single thought," why you find it necessary to communicate verbally with Mme. Zancig under any circumstances. If you employ genuine telepathy it certainly weakens your performance. Why do you not go about your work of examining articles and receiving names and have Mrs. Zancig tell you everything you are doing without communicating with her verbally. I also understand some of the silent systems of communication used by professional performers, but I know you do not employ these for your open air performances, for the conditions then are not favorable if the entertainment is to be carried out with the expediency which characterizes yours.

If I have been unjust at any time in my criticism of your performance I am willing to make amends, provided I am convinced I have been wrong in my conclusions. Truth cannot be downed. It always conquers in the end, and I hope that in the name of truth and the interest of science, you can arrange for a series of experiments which will prove conclusively that telepathic communication can be carried on by an effort of the will. Personally, I believe in telepathy, but so far as I have been able to trace it in its operations it has invariably operated spontaneously and without the knowledge of the projector or recipient of the thought.

Of course, I realize, should you submit to test conditions and fail, that many might claim the failure to be due to the presence of skeptics, but if your performances have been carried on by genuine telepathy, it would not be necessary to explain the failure on this ground, for I have watched you perform for hours in the presence of scores of skeptics of the worst kind without making a single mistake. In fact, one evening at San Souci Park, you performed as cleverly as ever, without a single error, for a group made up entirely of my friends, who were all skeptics. I had explained to them beforehand how I believed your work was done, but in order to witness the cleverness of your system we kept silent and allowed you to make your own conditions. In spite of the positive skepticism of the entire group however, Mme. Zancig responded favorably to every test.

If your performance be genuine, and editor a enthusiastic

and you have communicated with Mme. Zancig under such pronounced, unfavorable conditions once, I am certain you can do so again.

Now, I do not desire to issue a challenge to you, for I am a seeker after truth, and if your work is genuine telepathy I hope you will join forces with me and let the truth be known.

I know you and Mme. Zancig are a very busy couple, and probably do not care whether I believe in your performances or not, but in order to induce you to assist in bringing out the truth, I will make the following proposition. If you will agree to set aside a few minutes some evening for an experiment under a few simple test conditions, and are successful, I will pay you \$100 in cash and will allow you one page of advertising space every month for one year in SUGGESTION, and will give you one of the best "write ups" ever given in a magazine. Our advertising rates are \$40 per page per month, so that you will receive \$480 worth of advertising and \$100 in cash in the event that the experiments are successful.

Should you agree to these conditions, I sincerely hope you may be successful. This is not a challenge, for I should be very glad to prove that telepathy can be carried on by an effort of the will. *I want the truth at any cost.*

If your performance be merely a trick, I must say in justice to you it is wonderfully clever. If it be telepathy, as you claim, it is marvelous, and in order to prevent people from classing you with the many performers who communicate by sequences of words, you should avoid communicating verbally with Mme. Zancig.

I shall be glad to receive an immediate reply to this letter and hope you will join me in the spirit in which it is written, and submit to a few experiments in the interest of Justice, Truth and Science. If your work is genuine you have nothing to fear. *Truth is bound to prevail.*

Yours, etc.

Mrs. Mellon was

exposed and her methods given to the public.

Mr. Henry has since published a book called "Spookland" which is well illustrated and shows how materializing se-

than pleased to come to your home or address and give you and your friends a private test, not for the financial inducement; but on account of your being so interested in the occult science.

If we have not the right word for our work, it is the fault of the public, as they termed it Telepathy.

We have never yet charged the public for our work, therefore cannot see where we have misrepresented or humbugged the same.

If a person comes to us, no matter of what belief, we never try to change his ideas or belief, so long as she or he is happy and content.

There are times when Mme. Zancig astonishes even me with the rapidity of her answers.

My Wife, being of a very nervous temperament, I do not doubt but that she may fail in some of the tests that you will put her to; however, we will not be ashamed of making a mistake, as I am far from being perfect in concentrating my mind on any one subject or object. As I have to concentrate my mind on each letter or figure, and for that reason I may ask Mme. Zancig for name, figure, etc. I have called our work Fakeism and told the people we were going to show them a clever little trick, but they would not even believe that, and thought we ought to give our spirit friends the credit for the wonderful power Mme. Zancig possessed, for that reason we called it thought transmission, as when I think of the name of John, my Wife will instantly repeat the name John. We take it for granted that you know we are very busy at present, as between our engagement at the Coliseum and our office here, it keeps us quite active; but any time after the 1st of January we will be very much pleased to submit to a few tests at your own

claim. I will be pleased, if you have time, to such you call on us at our school and converse with the subject, and should you in the can suggest to write on our subject, we will athy or thought. What you say about us, pleased to hear it.

Our performance is free, given before you general public, and as we are often subjected to insults, we are obliged to cut short some people, who are impudent enough to take up

Dec. 12, 1901.

The Zancigs, City,

Dear Sir:—I am in receipt of your letter and am glad that you have consented to try the experiments under test conditions. I sincerely hope that everything will prove satisfactory. As stated before, I shall be only too glad to receive satisfactory demonstration that telepathy can be operated by an effort of will. I shall take pleasure in calling upon you some time in the near future to arrange the matter.

In February I shall have a large class of students from all over the country who are interested in Psychology and similar lines of thought, and, if convenient to you, we could arrange to make the tests in February. It would prove of interest to our students and would bring you directly into contact with people from all over the country who are interested in your line of work and from whom you might obtain many students.

If this is satisfactory to you, I shall be glad to have you drop me a line to that effect.

Yours very truly,
HERBERT A. PARKYN.

Jan. 17, 1902.

Prof. Zancig, Chicago, Ill.,

Dear Sir:—In the January number of SUGGESTION I stated that you had accepted the proposition I made to you and had agreed to give an exhibition of Mental Telepathy with Mme. Zancig under test conditions. I also promised to publish the correspondence which has been carried on and should like to state in our February issue that the matter has been definitely arranged.

When you called in person you stated that some evening during the second week in February would be satisfactory to you, provided your professional engagements did not call you from the city at that time. Now, if it is possible for you to give a definite answer this week, I should be glad to receive it, so that we can make all arrangements for the tests in due season.

A few simple tests will be sufficient to decide the matter and we could arrange to make them at any time which will suit your convenience between 7:30 and 10:30 p. m.

Would Wednesday evening, February 12, to "satisfactory date?"

I fail to
Yours very truly,
HERBERT A. PARKYN.

Joliet, Ill., Jan. 18, 1902.

Mr. H. A. Parkyn,

Dear Sir:—Yours at hand, in reply will say that we intended to call on you personally, but since receiving your last letter will write at once so as you can publish it in your next issue that we will, if among the living, be with you on the evening of February 12, between 9 and 9:30 p. m.

Trusting this will be satisfactory to you, we beg to remain,

Most sincerely yours,
THE ZANCIGS.

Jan. 22, 1902.

Prof. Zancig, Joliet, Ill.,

Dear Sir:—I am in receipt of your letter of acceptance, and in reply will say that I shall be glad to meet you at any time to arrange particulars of the tests. We have so much copy on hand for the magazine this month that we have decided to hold over the correspondence until the March issue, when we will be able to write the whole matter up, and I sincerely hope we shall have some positive evidence that thoughts can be translated by effort of the will.

The evening of February 12 will be entirely satisfactory to me and it will find us with a large class of students who are directly interested in your respective lines of work. In the event that you are successful, it will mean a great deal to you from them as well as from ourselves.

Yours very truly,
HERBERT A. PARKYN.

Chicago, Ills., Feb. 2, 1902.

Mr. H. A. Parkyn,

Dear Sir:—Am very sorry to have to postpone our meeting, as we have been called south by our advance agent, and as yet cannot say when we will return to your city.

We also regret that we have nothing at hand for you to publish for the interest of your readers as we have had so many letters from them since your first writing up of us; trusting we may meet later in the season and give you the tests you are wanting, we remain, sincerely

THE ZANCIGS,

Per Prof. Julius Zancig.

The Land of Spooks.

It is pretty generally known that the well known English writer and editor Mr. William T. Stead is an enthusiastic

Spiritualist. A few years ago, when investigating spirit materialization he stated that a certain Mrs. Mellon was the only genuine materializing medium to be found in the United Kingdom. We quote his own words:

"During these investigations, I have made great efforts to obtain the services of a trustworthy materializing medium who has not at any time been detected in fraud. There are three or four materializing mediums who gave séances in London; but, whether from misfortune or their own fault, their names have all been associated at one time or another with the production of fraudulent phenomena. I am speaking of what has been communicated to me by fervent spiritualists, whom I have consulted in the hope that they might be able to furnish me with the address of a trustworthy materializing medium. The net result of my inquiries came to this—that in the whole of the United Kingdom, so far as was known to the Spiritualist community, there was only one person of undoubted materializing faculty and undoubted character, who could always secure the presence of phenomena, and who had never been detected in a trick of any kind. . . . I refer to Mrs. Mellon, late of Newcastle-on-Tyne."—*Wm. T. Stead in his publication "More Ghost Stories."*

Well, after Mrs. Mellon had given successful seances in the British isles for many years she sought new fields to conquer; choosing Australia. However, in Australia she met an educated investigator and seeker after truth, with the result that she came to grief, for Mr. Henry discovered that she was simply another impostor who was playing upon the credulity of the public, and, after several exciting scenes at seances, Mrs. Mellon was thoroughly exposed and her methods given to the public.

Mr. Henry has since published a book called "Spookland" which is well illustrated and shows how materializing se-

ances are conducted. The whole history of the Mellon exposures in Australia and the methods she employed are given in detail.

The book is very practical and well written. It shows how the effect of having the spirit forms sink into the floor is produced and how three figures can be made to appear at one time, with no one but the medium in the cabinet.

Every investigator of Spiritualistic phenomena should read this book, for it will prevent him being duped in a similar manner by bogus mediums and thus enable us to sift out the genuine phenomena. The methods so fully and practically described are those in general use in this country to-day.

We have a few hundred copies of "Spookland" on hand at the present time, and will send a copy to any subscriber to SUGGESTION upon receipt of 50 cents. Or we will send it postpaid as a gift to any one sending in a year's subscription to SUGGESTION.

Once begin to read this book and you will not lay it down until you have read it through. It is a rare treat.

Persuade a friend to subscribe for SUGGESTION for one year and receive "Spookland" FREE.

Physical Culture for Women and Children.

For many years past Mrs. Annie Ward Foster has given instruction in physical culture to hundreds of the best known ladies in Chicago, and has had great success in treating physical deformities and developing the physique of weak children. Her classes for personal instruction are always well attended, and recently she has undertaken to give instruction by correspondence to women and children who have physical ailments or defects which

can be relieved by judicious physical culture.

Mrs. Foster has made a special feature of physical culture for women and children, and any mother who desires to build up a weakly child, or any woman who desires to improve her physical condition, through physical culture methods, will be well repaid by communicating with Mrs. Foster, whose advertisement appears in our advertising columns this month.

A Valuable Premium.

We have several hundred copies of Dr. Dutton's book "Consumption and Rheumatism" on hand, which we intend clubbing with a year's subscription to SUGGESTION for \$1.25. The regular price of this book is \$1.00, but by an arrangement with the author we can offer the copies we have on hand at 60 cents per copy.

This offer will only hold good as long as our present stock lasts, so we advise you to send for a copy at once. We will send a copy to any old subscriber for 25 cents, provided he sends a new subscription for SUGGESTION for one year when remitting for the book.

SUGGESTION for one year and the book "Consumption and Rheumatism" (cloth bound) both for \$1.25.

THIS IS A BARGAIN.

Christian Science has again gotten in its work on the helpless. At Victor, Colorado, a boy of eighteen suffered from a fractured skull as a result of an accident. The parents refused to have surgical attention, although it was the opinion of the surgeon who saw the case soon after the accident, before the parents were notified, that if proper treatment was given he had very good chances for recovery. The parents prayed and the boy died.

SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. VIII. No. 4.

CHICAGO, APRIL 1, 1902.

\$1.00 PER YEAR.

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY PARK, DURHAM, N. C.

Instruction in physical culture, to be of any value, must be practicable, adaptable and effective. With this thought and a request from the Editor of this magazine in view, I shall endeavor to make these articles as practical and useful as possible. There is so much nonsense, in the form of physical culture instruction by mail, offered to the public at the present time that it is difficult for the average person to select anything that is of real value.

The system I shall teach is not a patented "Get there quick," "Only scientific and original," "Requires only five minutes per day with little or no effort" system, but a method of physical culture which has satisfactorily stood the test of time, being evolved from careful study, experience and association with recognized *bona fide* authorities.

The majority of persons who require exercise have very little time to devote to the matter and as a rule do not realize its importance. If they did, I feel certain they would give it as much attention as they do their meals, although I must say there are many who begrudge even the time spent in eating. Consequently, in preparing these lessons I have endeavored

to cater to the "busy" individual, as well as to those who are blessed with more time and inclination.

The average man is set in his habits and it is difficult to get him to break into those habits and devote a little time to the physical culture exercises, but I will endeavor to make these exercises so simple and useful that, if anyone will only make the slight effort they call for at first, the rapid improvement in his mental and physical condition will be a sufficient incentive to encourage him to keep them up for all time. Twenty or thirty minutes per day, divided into two periods of well directed exercise, is sufficient to give satisfactory results.

This month I shall give a series of light exercises, specially arranged from large experience, and which I have used with complete success for some time in many cases. They may be called general exercises, although suited to many special cases. They are suitable for the average person who requires a little exercise on general principles, as it were. They are simple, effective, and can be modified and adapted to individual conditions.

I have always claimed that one should exercise intelligently and that he can only

get the full benefit by so doing. I do not give exercises or other directions and expect them to be followed just because I say so. I explain the reason for taking certain exercises and tell in what way the benefit is to be derived. Exercise taken intelligently is more likely to be kept up, is more enjoyable and is certainly more effective and beneficial.

I shall first consider the series of exercises as a whole and then in detail. They are arranged to bring into action all the principal muscles and groups of muscles of the trunk, in which are situated the vital organs, and will promote a normal activity of these organs as well as arouse the nervous system to a proper key.

The arms (excepting the shoulders) and the lower limbs get very little benefit from these exercises beyond that which results from an improved general circulation of better blood and the toning up of the whole body. At another time, however, I will supplement this series by a few special exercises for the development of the limbs. The seven simple exercises given this month will be found very valuable. I have other more comprehensive series with a greater variety of exercises, but the exercises given this month can be used where the others may not.

The movements are made with a pair of light, wooden dumb-bells, grasped fairly firmly in the hands. Suitable weights are a half pound each for small children, and a pound or a pound and a half each for larger children and adults. The dumb-bells have not an important relation to the value of the exercises. They serve to regulate the energizing action, and induce more correct form in the various movements, but no greater amount of muscular development is to be looked for from

their use than if the movements were made simply with the hands closed. The movements can be made with three degrees of energy and speed,—mild, medium and strong; thereby suiting weak and strong individuals. Executed with a slight amount of energy and little speed, they are adapted to the weak or nervous person; with medium energy and speed, to the average person, and with vigorous action, they are suited to the stronger constituted, the obese and the phlegmatic.

The series may take from five to twelve minutes to perform, depending on the speed and the number of repetitions of each exercise. The heart's action is accelerated, the respiration increased, the blood circulates more freely, the nervous system is aroused and the functions of the various organs are stimulated. There is no strain on the heart when the exercises are taken as directed. To a person with imperfect heart action or one of a nervous temperament these exercises, executed very vigorously, would be positively injurious. By regular practice of these exercises the heart's action is gradually and permanently strengthened, the respiration becomes habitually deeper, a free and even circulation of the blood is ensured; the generating power of the nerve centers, the dynamos of the body, is stimulated, the chest girths are enlarged, and the lung capacity increased. In addition, they tend to promote a correct carriage of the body, with chest well forward, head erect, and shoulders and abdomen held in proper relative positions. Three of the exercises, Nos. II, IV and VI, are valuable to persons suffering with constipation, stomach or liver derangements.

To be of decided and permanent value these exercises must be done regularly once or twice per day, if no other form of ex-

ercise is taken to supplement them. Taken briskly in the morning on arising, before fully dressing, with windows open, they should be followed by a quick, cold sponge bath, by those who are able to take it, or by a vigorous rub with a rough towel.

It is advisable just here to say something about the cold morning bath. Many persons who would be greatly benefited by a cold bath are afraid of it. It is a tonic when there is a good skin reaction following it; that is, if the body readily feels warm throughout and a glowing, invigorated feeling is experienced. If the body feels chilled after the bath, it is not advisable until the system is toned up. Those who have acquired the habit of taking the morning cold bath with benefit would give up many other pleasures rather than the bath. It should not take more than two or three minutes to take a cold bath. Step into an empty bath tub; turn on the faucet and squeeze a large spongeful of cold water over one shoulder, letting the water run down the arm. Do this twice and repeat over the other shoulder. Then squeeze sponge so as to allow the water to run down each leg twice. Follow with two squeezes on chest, and finish with two squeezes of the sponge held at the back of the neck, allowing the water to run down the spine. Taken in this way, the bath does not tend to produce shock to the system as when taken under a shower or by a plunge. Get out of bath tub, rub dry briskly and dress, ready for a few deep breathing exercises in fresh air before the breakfast that will be all the more enjoyable and better relished because of the preliminaries, and in cold weather there will be no desire to be near the stove or radiator during the rest of the day. Where there is not the convenience of the bath tub, a cloth or towel wrung out

in cold water may be used. After going through the exercises and becoming sufficiently warmed up there is no danger in taking such a quick bath in an unheated bath room.

Now, for the exercises! General directions: Have no tight clothing about the body, so that every movement may be unrestricted. Wear as little clothing as possible. Pay particular attention to special directions and memorize this: "If you exercise continually in a correct position you will develop forces which will tend to keep you in a correct position."

Exercise I. Position: Stand with feet

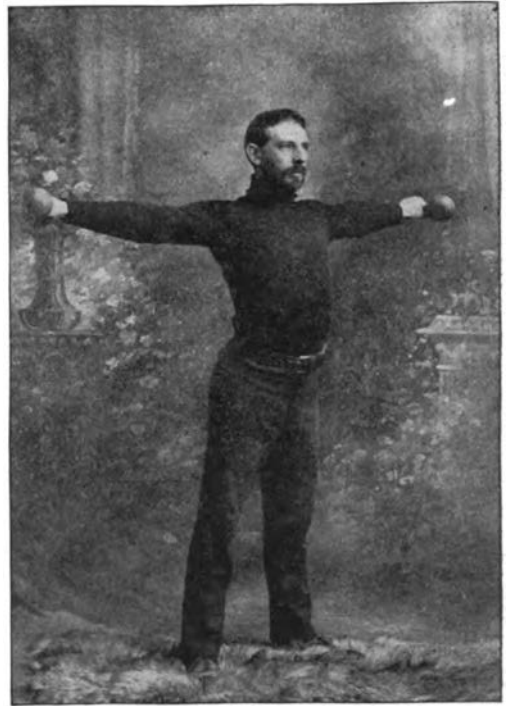


Fig. 1.

a little apart, with toes turned out slightly, body tilted well forward (see Fig. 1). A vertical line from front of chest should strike the floor several inches in front of the toes (this position is somewhat diffi-

cult to hold in obese individuals). With head erect, endeavor to maintain a straight line with the back of the neck, shoulder blades held down, chest well up and forward, arms straight at sides of thighs. 1. Raise arms to sides, horizontal (Fig. 1). 2. Bring arms to front, horizontal, knock bells together. 3. Arms to sides horizontal again, well to the rear. 4. Arms down to position.

NOTE.—I use the word horizontal for brief description, but when the arms are stretched out at sides they should be a little *below*, and when in front, a little *above* the level of the shoulders. Working on a level with the shoulders in these movements would tend to elevate the shoulders too much. The correct position of the shoulder blades is well down and not, as commonly and erroneously supposed, raised. This position of the arms at front and sides applies in Exercises I,

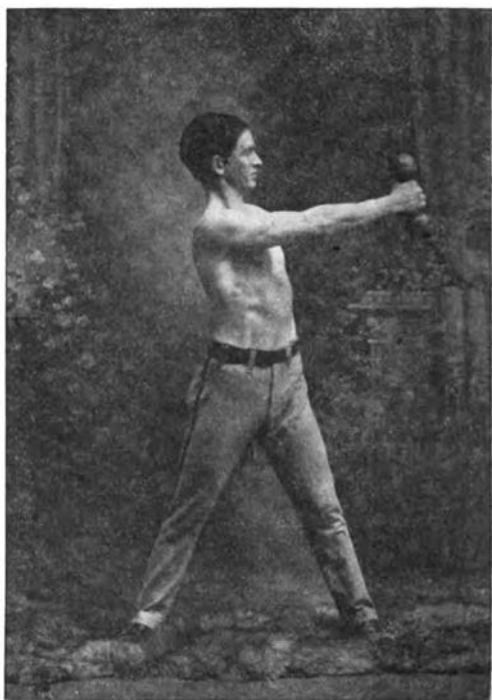


Fig. 3.



Fig. 2.

III, V and VII. Be careful when bringing the arms from front horizontal position towards the rear that the head does not go forward, as it has a great tendency to do; resist that inclination by contracting the back neck muscles, and in that way those muscles will be strengthened eventually to hold the head erect. Most cases of stoop shoulders are due to the fact that the back neck muscles are too weak and undeveloped to hold the head erect; the head inclines forward, the chest then is depressed and the shoulders are held up as a natural consequence, and whenever this position is assumed the accompanying projection of the abdomen occurs. Maintain the leaning or tilted forward posture throughout the first exercise and also III, V and VII.

Exercise II. Position: Feet well apart. 1. Bend body over forwards and downwards and at same time swing the bells well between the spread feet (Fig. 2), head bent over and knees bent slightly.

2. Raise up and carry both arms to right side in line with shoulders and bring bells together (Fig. 3), trunk erect, but turned above hips. Look to right. 3. Repeat movement 1. 4. Repeat movement 2 but turn to left.

NOTE: The abdominal and spinal muscles both get exercise in the body bending, and the lateral oblique trunk muscles are brought into action in the turning movement. Both movements also influence the abdominal organs favorably.

Exercise III. Position same as I. 1. Raise arms to front horizontal, bells together, back of the hands uppermost. 2. Carry arms to sides horizontal and towards the rear. 3. Arms to front horizontal again. 4. Carry arms down past sides of thighs to the rear, keeping chest well up and head well set back (Fig. 4).

NOTE.—This exercise and No. I have

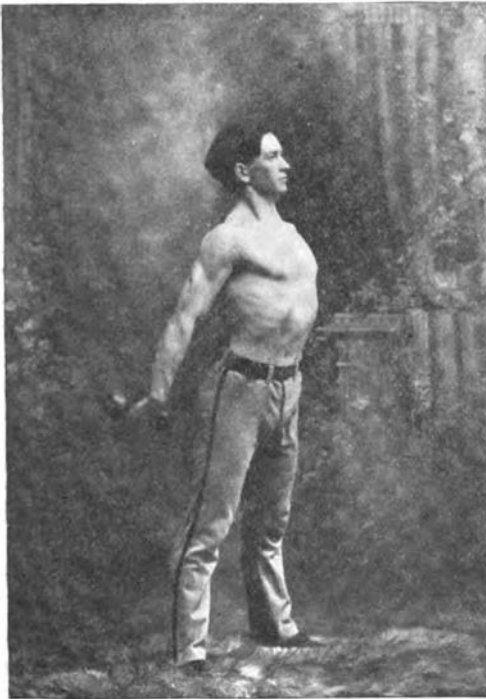


Fig. 4

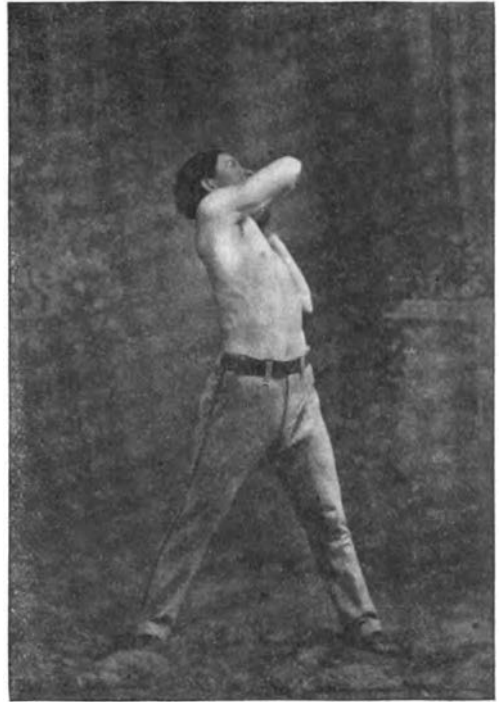


Fig. 5.

the effect of strengthening the muscles behind and between the shoulder blades, which hold the shoulders in proper position; they also promote the correct carriage of the chest, and incidentally strengthen the back neck muscles. Some movements in exercises V and VII also have the same effect. The Deltoid muscles, those on the top of the shoulders, are the principal arm muscles developed. When the arms are brought from sides to front horizontal knocking bells together, and with arms perfectly rigid, the chest muscles are well exercised and developed.

Exercise IV. Position same as II. 1. Same as in II. 2. Raise up and carry both bells crossed well over right shoulder (Fig. 5), twisting body and looking upward. (NOTE.—The model in Fig. 5 should be looking upward and toward the rear.) 3. Repeat movement 1. 4. Repeat movement 2; but over left shoulder.

5. Repeat movement 1. 6. Raise up and carry bells over head to behind the shoulder blades, bending body backwards a little, thus stretching the abdominal muscles (Fig. 6).

NOTE.—This exercise has an effect similar to No. II. I sometimes call it the wood-chopping exercise.

Exercise V. Position: Feet a little apart, arms straight overhead. 1. Bring arms to sides horizontal. 2. Carry them to front horizontal, bells together. 3. To sides horizontal again. 4. Raise arms up sideways to overhead, bells touching, with the backs of the hands turned towards each other (Fig. 7).

NOTE.—This is one of the very best exercises for increasing the girth of the lower chest, thereby giving more room for the base of the lungs. As the arms go above the head sideways, in the 4th move-

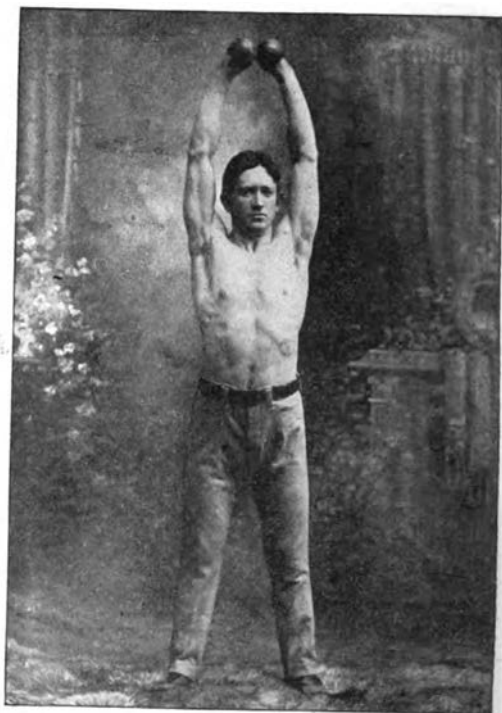


Fig. 7.



Fig. 6.

ment, the lower ribs are brought outward to the full extent. All long distance runners and long distance cyclists and skaters who develop stamina and endurance have a large lower chest or 9th rib expansion. To increase the lower chest girth is a very desirable object.

Exercise VI. Position same as II. 1. Same as in II. 2. Raise up and carry bells together directly overhead. 3. Bend body above the hips over to the right, keeping bells together and arms straight (Fig. 8), be careful not to bend too far at first. 4. Raise body to erect position as in movement 2. Repeat the same four movements but bend body to left in the third, and then alternate.

NOTE.—Bending over to right as in the third movement brings pressure on the liver and is desirable to regulate the blood circulation in that organ. The liver is

the most vascular organ in the body; that is, it has the greatest blood supply, and when its circulation is sluggish or congested it does not work properly. Then bending over on the left brings a pressure on the stomach and often has a beneficial effect on that organ when it is in a distended condition from lack of muscular activity in its own walls. The two movements may be termed the "liver squeezer" and the "stomach presser" respectively.

Exercise VII. Position same as V. 1. Bring arms to front horizontal, bells together. 2. Carry arms to sides horizontal and towards the rear. 3. To front

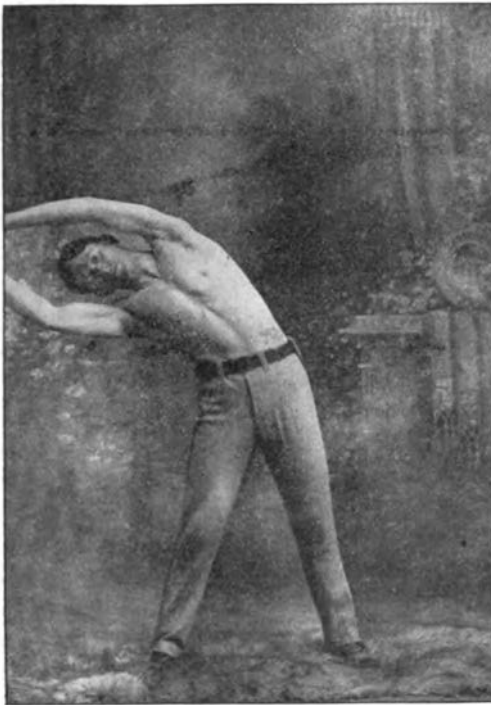


Fig. 8.

horizontal again. 4. Carry arms up straight to overhead, keeping bells together, chest well forward and careful not to bend body backwards.

NOTE.—This is one of the best exercises to increase the depth of the chest.

In the 4th movement the sternum or breast bone is brought forward to the full extent. If the body is bent backward in that movement the effect of lifting the chest up and forward is lost.

Between all the movements in these exercises there should be a very short but distinct pause, except in exercises II, IV and VI after the bells have been swung between the spread feet.

I would advise these seven exercises being copied and kept for reference by those intending to practice them. They will soon be memorized. Care must be taken to execute them in correct form. Refer occasionally to the full text, as a faulty or incorrect posture or movement may be easily acquired by forgetfulness or carelessness.

This series is the result of much study and experience and the exercises have undergone many changes and re-arrangement before I felt satisfied that they were "well worth while."

I have been explicit in describing them for a reason. From time to time I have met with cases in which I have seen wrong and sometimes injurious effects brought about by the continual practice of exercises that had been followed from inexplicit or imperfect descriptions in books and magazines.

I would suggest that those of my readers who decide to apply these exercises, have some measurements taken of the chest for comparison later, and I should be pleased to have from them an account of the effects and benefits received after using them, say for a month or two.

Next month the subjects of breathing and bathing will be considered and probably a series of heavier exercises with dumbbells for muscular development and one suitable as an antidote for insomnia, a very common trouble.

A CASE OF HYSTERIA AND ITS TREATMENT.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO.

Medical Superintendent of the Chicago School of Psychology.

I was called to a neighboring town, by a physician, to employ suggestive therapeutics in the treatment of the case of a girl sixteen years of age, who had been confined to her bed for nearly six months. The physician who summoned me was the patient's fourth medical attendant. After watching the case for a week he decided that she was suffering with hysteria and recommended suggestive treatment. From his description of the case I concurred in his diagnosis, and the results we obtained from the suggestive treatment showed that the diagnosis was correct.

The girl had never been robust; had always been considered sickly and was greatly petted and humored in consequence. About eight months before I saw her she had fainted, and the doctor who was called to see her said her heart was very weak and that she should be very careful in taking exercise. He advised that she be kept very quiet, warned her parents to be careful with her diet; prescribed a tonic and gave instructions to keep her away from all excitement.

These instructions were followed to the letter. She was kept strictly at home and was not allowed to see friends for more than a few minutes at a time, and then they were always instructed, before being allowed to see her, to avoid saying or doing anything which might excite her. The result of this was to elongate and sadden the faces of everyone who came near her. They almost spoke to her in

whispers, and it was not long before the child began to believe she was a confirmed invalid. Her appetite failed, for she was not allowed to eat the substantial food she desired, and she grew thinner and weaker. Besides, it was winter and she was not allowed to venture outside of the warm atmosphere of the house. As she grew thinner and weaker her parents' anxiety increased and they fretted and worried over her so much that her condition grew worse, till finally she stayed in bed all the time. The house was kept very quiet and no visitors were allowed to see her. Her medicines were changed from time to time, and then a second physician was called to the case. She complained at this time of sinking spells and a pain in the region of the heart. The new physician changed the medicines again, but meeting with no better success called in a specialist in heart and lung troubles. His diagnosis was "angina pectoris." He advised another change in medicines and also urged that she be kept quiet, but said that she should be taken out in the open air occasionally. But when her physician endeavored to have this last suggestion carried out, the patient said it hurt her to move her legs or even to have anyone touch her; so this part of the treatment was abandoned. Eventually the physician who called me for consultation was requested to treat the patient, but from his knowledge of suggestion and its effects, he soon decided that the case was one of hysteria, and

believing that the best effect could be made upon the patient and the relatives by calling in a specialist to give the suggestive treatment, I was summoned.

I shall never forget the air of gloom which pervaded that home when I entered it. Everything was as still as a mouse—even the clocks had been stopped, as they annoyed the patient. The faces around me and the whispers almost made me imagine for a moment that I was attending a funeral. Having obtained a history of the patient's case and a description of her environment from the physician before we went to the house, I began to follow out a definite plan which we had decided on beforehand. The physician introduced me and took his departure.

I then took the father and mother into a room and talked with them for a short time. It did not take me long to determine that the parents themselves were highly suggestible, in fact I was certain that both of them would make good hypnotic somnambules. This physician had filled their minds with miraculous cures I was said to have made and they seemed to look upon me with awe. Taking advantage of this fact and their high degree of suggestibility I said to them: "From what your physician has already told me of your daughter's case and the information you have given me, I know that your daughter will be a sound healthy girl in a very short time. You can assist me very greatly if you will do exactly what I ask of you; and the first thing is to change the expression on your faces. I have not come down here to attend a funeral, but on the contrary, I am bringing health and happiness to your daughter and your home and I want you to feel it from this moment. Put up your window blinds. I want sunshine and

happiness outside of your daughter's room before I enter it and I shall take some of it in there with me. Now, remember, health and happiness! and I want you both to be happy and cheerful from this moment. It will make me feel better and I can render your daughter greater assistance under these conditions. That's it. Smile; yes, smile, both of you. It will do us all good." A great change had already come over these good people. Being highly suggestible they had followed the suggestions and by this time had brightened up and were actually smiling. "Now," I said to the mother, "you are better prepared to inform your daughter that the physician from Chicago is here and ready to see her. Keep up that smile when you enter her room. Go to her, kiss her and tell her that the doctor from Chicago says he has come to make her well and that he will have her out playing with her girl friends in a few days. Tell her that the Chicago doctor is a big, jolly, strong man and that you know he can do what he says."

In a few minutes the mother returned to say that she had delivered the message and I might see the patient. She also informed me that her daughter's legs were so sensitive that she would not allow them to be sponged and that she had to be moved about in bed by pulling the sheets around her.

I entered the sick room but the light in the room was so dim that I could barely discern the outline of the bed. However, I managed to find my way to the bedside and seated myself on a chair beside the patient. The mother said, "Nellie, this is the doctor who has come to make you well." "Yes, Nellie," I said, "I have come a long distance to see you and I do not intend to leave this town

until you are out of this bed enjoying yourself with your friends. But first I should like some light in this room so I can see you, and I want you to see me."

"But, doctor," she whispered, "I can't stand the light; it hurts my eyes and makes my headache."

"Yes," said her mother, "it makes her head ache."

"Then, Nellie," I said, "if you will do what I tell you for a few minutes I will fix your eyes so you can stand all the light we can get into this room."

I felt her pulse, which registered about 120 beats per minute, and placed her hand in mine. Then I said to her, "Close your eyes and listen carefully to what I say to you." She closed her eyes and I rested my free hand lightly on her forehead and placed my thumb and first finger over her eyelids. Then I said to her: "Nellie, when I count five, you will find this room growing lighter. You will see the light growing brighter even with your eyelids closed. ONE. It is growing lighter. Two. It is much lighter. THREE. It is very light now. FOUR. It is lighter and you enjoy the light. FIVE. The room is very bright. You can see the light with the eyelids closed. Can you not? Answer me please. Do you see the light?" "Yes," she replied. "And the hand with which I have been holding yours has grown very hot. It is almost burning yours and it is growing hotter and hotter all the time. See! It is almost burning yours now. You feel it burning, do you not?" "Yes," she replied.

The ready way in which she acquiesced in these absurd suggestions showed me that my patient was a hypnotic somnambule, and I knew that no matter how serious her physical troubles might be,

they were likely to be greatly exaggerated and that probably the majority of her symptoms were hysterical. Having made up my mind on this point, I determined to see what I could do by employing positive suggestions from the first. Accordingly, with my fingers still resting on her closed eyelids, I instructed her mother to raise the window blinds. When this was done I said to the patient: "Now, the room is very bright and hereafter you will want all the sunshine you can get in this room. You can see the light with the eyelids closed, but when I count five you will open your eyes slowly and you can stand the light. Do you hear? When I count five you will open the eyes slowly. You can stand the light. You will enjoy it and you will smile as soon as you open the eyes." I then counted five very slowly, reiterating the suggestion. She opened her eyes, looked at me, then at her mother and smiled. We smiled all around and I said: "Well! You see you enjoy the light after all, and I have made your eyes so they will stand it. The light seems good, does it not?" "Yes," she replied.

I next talked with her about things in general, emphasizing the fact that I had come to make her well and that I intended to have her well within a few days. Then I said to her: "Nellie, I have cured your eyes so quickly, I shall now remove all the pain and soreness from your legs, so you can move them around and have them handled or bathed. Close your eyes again." I then told her that I would count five over each leg and that as I counted all the soreness and tenderness would leave them and I would be able to touch them quite roughly without giving her any pain.

I counted five over each leg slowly, pass-

ing my hands down each leg over the bed-clothes with each count. After counting, I was able to touch and handle the legs quite roughly without any complaint from the patient, and I had her mother give them a little rub with her hands. This done, I said to the patient, "I will count five, now, for the whole body, and when I get to five I want you to open your eyes. You will feel better than you have felt in months. You will be hungry and happy. Oh! so hungry and happy. You will feel better right away and I will allow you to see one of your girl friends this evening for a little while." I then gave her a general suggestive treatment, telling her how strong and hungry she would feel; how quickly she would pick up; how soon she would be out of doors; how thirsty she would be all the time and how deeply she would breathe the fresh air, which would give her health and strength. I suggested, also, that her heart was growing stronger and her pulse slower; that a few good meals would give her strength, that her mother and father were already very happy to know she was going to be well and that, when she opened her eyes, she would tell me in a good strong voice what article of food she would like to eat and which girl friend she would like to see that evening. This part of the treatment lasted about ten minutes. I used a low, soothing tone of voice and stroked her gently all the time with my hands, making long, slow passes from her head to her feet.

I then counted five and she opened her eyes. I said, "You are feeling better." She replied that she was. I next asked her what she would like most to eat and she selected fried chicken. She also gave the name of the girl friend she desired to see. I told her I would leave the room

and send her father to see her; that when he came she was to put her arms around his neck, kiss him and tell him that she felt better; was very hungry and would surely be well and strong in a few days. She promised to do this and I left the room after telling her that I should be back in a little while to see what else I could do for her before putting her asleep.

The father went into her room and she followed the instructions. In a little while both father and mother came into the sitting room again and began crying, but their tears were tears of joy.

I shall never forget the scene and the contrast it made with the scene which I had witnessed when I entered the house, less than an hour before. Then, everything was as solemn as a funeral service. Now, the sunlight and happiness seemed to have entered and pervaded the whole atmosphere of the home.

I gave the parents a good dose of suggestive treatment; told them how they could assist by assuming always, in the patient's presence, that she was looking better and stronger, and by planning what she was to do as soon as she was able to be out. I showed them the necessity for looking after the "life essentials"* partaken of by their daughter and the effects of suggestion upon her highly suggestible nature.

The mother promised to have the girl friend there that evening and said the fried chicken would be prepared in an hour and a half.

I returned to the patient's room and examined her heart for a few moments. It was regular but decidedly feeble and rapid in its action. However, I told her that it was fine and strong and would

*See Clinical Report SUGGESTION for Nov., 1901.

grow stronger every day. I then proceeded to put her to sleep. I closed her eyes again; told her to rest quietly; stroked her gently and gave her a short general treatment, laying stress on the life essentials and what they would do for her. I suggested the bowels would move regularly; told her the girl friend would be over that evening, and that after she had slept for an hour and a half, I would return and arouse her, when she might eat a little of the fried chicken, some tea and a little toast.

I sat by the bedside for a few minutes after finishing the suggestions, and the patient having apparently dropped to sleep, I stole from the room and left the house to report the results to my professional brother.

I returned to my patient at the appointed time; found she had slept soundly during my absence, and the meal being prepared I aroused her. We propped her up in bed with pillows, and anyone who could have watched her eat that little meal would have realized it was thoroughly relished.

She slept for two hours after the meal, and that evening was allowed to see her girl friend for fifteen minutes, enjoying the visit immensely. After she had sipped her fluids for another half hour I put her to sleep for the night, with the suggestions that next day she would be much stronger, could eat more, etc.; and that she would be well enough to sit up for an hour in the afternoon, when some more friends would call to visit her.

Next morning I found she had slept nearly all night; having aroused but three or four times for a few minutes and that each time she had taken a drink of water or a little milk.

I gave her a couple of treatments during the day and another that night. The patient had eaten quite heartily during the day and had sat up for an hour and entertained her friends, as I had suggested the night before. Everyone around her seemed very cheerful and happy. At the evening treatment I suggested that she would be able to take a little walk and a drive next day, and that every day would find her able to walk farther, eat more and entertain her friends longer.

She had digested all her meals nicely during the day and slept soundly that night. Next day she seemed to have gained rapidly in strength, was very cheerful and gave no sign to indicate that three days before it was thought she was dying. In the afternoon she took a short walk and enjoyed a good drive in the fresh air.

When I saw her first, she was very pale and enemic, but the third afternoon after the drive she had considerable color, and I knew by the way she was enjoying her food that it was only a question of a few weeks before she would be in robust health. Her bowels had moved both mornings.

Her physician called with me that afternoon and after giving her another treatment, during which I reiterated the suggestions previously given and made her promise to write to me, I took my departure; the physician promising to call daily to see that all my instructions were being followed.

This patient made a speedy recovery without a relapse or the recurrence of a single old symptom. Menstruation, which had always been painful and irregular, occurred three weeks after I left and was painless. Her bowels continued to move regularly, and she gained twelve

pounds in two months. She was soon able to return to school and altho it is many months since this patient was treated she is in perfect health at the present time.

This case and the result of the treatment are not exceptional. There are thousands of similar cases all over this country today which are crying out for suggestive treatment. Given a hypnotic somnambule surrounded with the fear thoughts of relatives and this case will be duplicated in almost every instance. Many of these patients waste away and die, because they do not receive the proper suggestive treatment from their medical attendants. Medicines will not relieve such troubles in the hypnotic somnambule, and unless she is driven from her bed by a fire in the house, or some other equally strong excitement, she is likely to become an invalid for years and finally waste away—killed by the fear thoughts and apprehension of her physician, relatives and friends.

Every practitioner of the healing art should understand how to determine the degrees of suggestibility found in his patients and what factor the suggestibility plays in the production and continuation of mental and physical troubles.

One lesson to be learned from this case is that it is not always the patient who requires suggestive treatment. The mind influences the body; and the habits of living and the mind of a patient are influenced by the persons with whom he comes in contact. The parents of the patient in question being hypnotic somnambules had no control over their emotions, which were allowed to influence their suggestions and their actions, to the detriment of the patient who, as we have seen, was also highly suggestible.

The hypnotic somnambule accepts every suggestion made to him literally and carries it out to the letter of the law. He does not seem to use ordinary, common sense or judgment, in acting upon a suggestion, and, in this case, the literal carrying out of the first physician's suggestions was the undoing of the patient.

A busy physician, who has no knowledge of the effects of suggestion, calling once or twice a week to see a patient, is very likely to overlook the suggestive influences which may surround his patient and attribute the continued ill health of a sufferer to the failure of his medicines to perform the work expected of them.

Every family physician should make a study of the suggestibility of every member of a household, and thus learn how to surround his patients with the most favorable conditions. Then, again, it is always best for a physician to visit a patient frequently, to see that his instructions are carried out as he intends they should be, and to keep the proper psychic atmosphere in his patient's environment. His visit should always be an inspiration to the patient and his friends.

Encouragement and expectancy are potent factors in the healing of the sick.

Tested and Tried.

Watts: Doctor, do you believe that the use of tobacco tends to shorten a man's days?

Dr. Bowless: I know it does; I tried to quit once, and the days were about eighty hours long.

Dr. Pratt's series of fourteen impersonations, in book form, illustrated, and SUGGESTION one year for \$2.00. Tell your friends.

THE WORLD WE LIVE IN.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

The words, surroundings and environment, are frequently used today, but generally and as though they were synonyms. It is the failure to see that there is a vast difference between them that obscures the true law of conduct.

An object may be close to me in space and constitute absolutely no part of my world. Another object, or person, may be half way round the globe and be a dominant element in my life.

Surroundings are persons, things or occurrences close to me in space; while environment is made up of persons, things, or occurrences close to me in character. Read this over carefully and you will see that character is what determines what my environment shall be.

Of course it is true that something close to me stands a better chance of becoming a part of my world, if it is similar to me in character, but on the other hand if dissimilar, it must remain out of my world, unless my character shall change and approximate it.

But character changes slowly, by growth, so that today I am evidently surrounded by millions of things that constitute no part of my world. Let me illustrate what I mean, by a Marconi receiver.

Thousands of people are claiming today that even though Marconi has succeeded in sending wireless messages, his system cannot become of practical use, for everybody could get the messages as soon as they were entrusted to the common air.

These people are mixing surroundings and environment in their thinking. Marconi says they are mistaken. He claims that, by attuning his receiver to a certain

note, it will catch vibrations in that note only, so that by having the instruments tuned to different notes they may be side by side and not be able to receive each other's message. They are surrounded exactly alike, but the world of each is quite different from the others. Whether this shall prove to be practical or not in the case of telegraphy, it illustrates my position and I am certain it is true in theory.

Each individual is like such a receiver. His character, or in other words, his physical, moral, and mental make up, is what determines the vibrations he can catch and interpret from the world around him. A thousand men may stand in one group, yet each live in a separate world, and in many respects, a unique world. Remember that his character really tunes him to a certain range of notes, and that he will not re-act to any other 'till differently tuned.

Does it follow that surroundings cut absolutely no figure? By no means. What is close to me in space, *other things being equal*, stands a better chance of constituting a part of my world, than what is at a distance. It is because we fail to keep in mind that other things must be equal that we get mixed up and either attribute *everything* to proximity in space or *nothing* to it. Neither attitude can be correct.

Vibrations must pass through substance and no matter how ethereal the substance it must offer some resistance; then distance must gradually weaken the force of the vibrations.

But even if we believe that ether offers no resistance (which I do not believe) it will still be true that all objects in our

terrestrial atmosphere, seen by reflected light, are less and less clearly seen as they are farther away. This is still more apparent with sounds. This clearly gives my surroundings an advantage.

It is also true that early in life, when intelligence is quite limited and conscious choice almost nil and dependence so great that one cannot, alone, change locality, surroundings are proportionately more important than later, when comparatively free to move, and with a far wider range of knowledge from which to choose. But we must ever keep in mind that at all ages, character determines what can influence and what cannot. It is also well to remember that character is a growth and changes by growth.

No *resolution* and no *sudden change in locality* can *suddenly* change the character. The change will be a growth; it cannot be anything else. These things, or occurrences, or people, in the new locality resembling most closely the character, will be the ones that will first influence, and as the character gradually changes, still more of the new surroundings can become environment, 'till at last we say we fit the new place.

Surroundings are not, then, unimportant and to be ignored, but cannot compare with character, or attunement, in determining the real world in which I live.

Self-conscious identity is clearly the thing in which I am most interested. It is the world I know, and the source of all I do know. That is, without self-consciousness, I am without just the thing that gives value to all else.

The important thing, then, in helping me to shape the world in which I live is thought control, or at least, control of thought birth, and effect.

Can I exert such control?

Simple as this question sounds on asking, the answer to it settles our freedom or slavery; not that the mere answer will in any way change the conditions of things, but it will go far toward settling it for each one who answers it. When I change my belief and thought attitude, I thereby change my character, and as it is my character that relates me to the outside, I, by the change in thought attitude, have really changed the world in which I live.

So the answer to the question whether I can exert thought-control, is one of great moment.

The materialist tells me that I can exert no control; the spiritualist tells me that I can. Which is right? If the materialist is right, I am only debris riding a blind wave. There was no object in my making, there is none in my growth, and no future is looked forward to in all the changes around me. My mind has no control over the body, but is simply one of its functions. All my thoughts of freedom, of choice, of will, are dreams, illusions, they, too, without object, end or aim. They are chips, flying from a blind chopper that himself does not know that he is chopping.

According to this theory progress soaks in from the outside. I can for myself do nothing, think nothing, that will avail, save as I am compelled to do so by circumstances over which I can exert no control.

According to the other view my thoughts are the important things. Life is eternal. It never was created and can never be destroyed. I am an individualized expression of that life, with all of its potencies inherent within me. I can, in a measure, control my thoughts, and

that measure is really of vast importance, as it is the parent of my future character. I must always keep in mind, though, that I can choose *only from what I know*, and that to enlarge my choice (that is my freedom) I must always enlarge my knowledge. Ignorance is, then, the real tyrant, the source of all my enslavement and all my trouble. Knowledge, more, and ever more knowledge is my real savior. I do not mean *committed facts*, but *thoughts that I understand and know how to apply to the demands of every day life. Feelings that are mine, either by creation or adoption.* Here, I can make of myself, by intelligent choice from what I know, *the best the material will produce. I can also add to the material from day to day* and thus increase the building material out of which to construct my future character.

I can add not only more but better material. Given an endless time and I can become what I please. But I must, in order to succeed, build with what I have on hand from day to day. I cannot borrow from the future and the attempt to do so is always disastrous.

Each of us must choose one or the other of these pictures. Which shall it be? Personally, I have tried both. No amount of argument can make one understand the effects of these theories on life when translated into the actions born from day to day. I have felt them and know from the inside. It feels quite different from the way it looks, especially if one fully trusts the theory. Speculation is one thing, and a belief that touches and colors every action is quite another thing.

If I could be placed where I could see and understand, as I now understand by experience, the two theories and the worlds

they produce for the believer, I should choose the latter though I knew it to be but a dream. I would choose it, if convinced that it was only a self-hypnotic dream, if by the choice I could really choose it, believe it, and reap its rewards. So I say to all who are discouraged, poor, afflicted, failures in their own mind, adopt today the idea of choice, intelligent choice from among all that you know today, with a growing possibility of accumulation of material. Choose the idea that gives an endless future, with a golden setting, an endless brightening and strengthening of soul and mind, and opening out at last into health, peace and joy.

It is inspiring to believe that the ladder of life on which I stand has no other end, and that the prospect brightens as we ascend; and each one, no matter how dark it may be where he now stands, can climb by his own efforts, that he is not forced to be carried up by blind, purposeless force, and dumped off into oblivion only a few rounds ahead.

If this be a hypnotic delusion I say that I am truly thankful for hypnotism. I felt like Lincoln did about Grant's whisky. Some one told Lincoln just after Grant had won one of his great battles that the general was drunk during the entire fight. Lincoln's reply was "Order a barrel more of the same whisky." So I say, "Order more; more hypnotism." But to me it is simply the better, grander, nobler view. Let us have it firmly imbedded in every heart with all its inspiring, life-giving thought-creating power.

I believe that there is only one motive—desire.

Only one desire—happiness; and three legs to happiness—individualization, self-control, freedom.

I shall speak of these the next time.

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 14—THE COMPOSITE MAN.

(Continued from March Number.)

There is scarcely a type of mental or moral crookedness that has not been cured and restored to mental and moral balance by the correction, in skillful hands, of previously unsuspected physical imperfections, and all that is necessary to effect the emancipation of the race from a large part of its mental unhappiness, as well as its physical disorders, is to multiply these cures until they shall become common instead of exceptional. Only let the world realize that sin and sickness are synonymous terms and medical conventions will speedily broaden their scope of application. The knowledge which will cure the world is in the world to-day, and what is needed more than anything else is a universal friendliness of remedial agents. What will cure one is not adapted to another. Some cases would yield to the proper suggestion, some call for manual therapeutics to open obstructed channels of circulation, some require magnetic or electrical currents to stimulate parts that are dominant, large number require the art of the surgeon, while skillful prescribing of drugs is always more or less in demand.

Is it not high time that specialists in medicine recognize general medicine and general medicine recognize the necessity of specialists? Let suggestive therapeutics, manual therapeutics and drug therapeutics cease their short-sighted rivalry and meet in common convention for the

good of mankind. Then out of the mutual recognition and appreciation of the various means of healing that will result, will come the great help of which the world stands so much in need of. The fact that the mental and emotional deviations from correct standards are sickness reflected from imperfect physical conditions and are just as legitimately classified in the category of diseases as are the various types of physical pathology which are diagnosed by various means of sense perception, must first of all be universally recognized, and no examination of any sick man is complete until his entire being, both spiritual and physical, has been submitted to careful scrutiny by a medical expert sufficiently broad in his conception of disease to recognize the mutual dependency of mind and matter and that the fault with all of us who are sick does not lie with the great fountain of life from which we all draw our inspiration, but rather with some type of hindrance to its physical expression. Boldly consciousness on the part of the patient has too long been relied upon as trustworthy testimony in the study of cases.

If the impersonations to which you have listened ever become at all adequately appreciated by medical men, and the conditions of our sympathetic brother and the unconscious shape of us ever succeed in obtaining a recognition adequate to their importance, the world will surely reap the

benefit of this advancement in medical knowledge, for humanity will not only be eased of its aches and pains and the self-conscious suffering, but will also be helped to the possibilities of honesty and truthfulness and all other essentials of right living. In no other way can the evolution of the race out of sickness into health, out of emotional and intellectual crookedness and imperfections into right living, out of darkness into light, out of universal misery into universal happiness, be accomplished. Suggestion cannot do it all, manual therapeutics cannot do it all, the ordinary doctor's paraphernalia cannot do it all, but a union of all these forces can accomplish it.

What is first needed, then, is a charitable appreciation and friendliness among the various means of healing. What is needed second of all is a better appreciation of the part which our sympathetic brother plays in the physical economy. What is needed third of all is a knowledge of the fact that when we are sick, we are sick clear through, requiring that we shall appreciate, fourth of all, that our two spiritual brothers, the conscious and unconscious shapes which belong to our family, have as much right to charitable consideration and medical attention as have the more readily understood physical impersonators to whom you have listened. Then will it be possible to so tune up these "harps of time" that all their music will be harmonious when their strings are skillfully played. Health and happiness will be as synonymous as are sin and sickness, and become universally enjoyed.

Are there any who are happy among you? Are there any who are perfectly well among you? Who has yet seen a perfect human being? Is not sickness in some type almost universal throughout the

world, and have we not all suffered enough from ourselves and one another to be willing to drink deeper of the fountain of knowledge that we may be better fitted for our tasks of doctoring and nursing and judging and helping? We already have an extended knowledge of human anatomy and physiology. Are we not willing now to lay down our prejudices and narrow-minded conceptions of things, and make use of this other higher knowledge for the universal betterment of our kind? Let us take an inventory of the world's entire stock of remedial measures. Let us give due weight to every well-authenticated cure by whatever agent, be it suggestive or manual therapeutics or drug action or surgery or any other helpful force, and apply these various remedies as they are separately needed. Let us graduate from the schoolboyish practice of relying for our diagnoses upon the testimony of self-consciousness and contenting ourselves with eradicating the mere effects of human disorders, and take the ailments of mankind on a broad basis of anatomical and physiological knowledge. Have we not been sick long enough to stop our foolishness, born of jealousy and prejudice and narrow-minded conceptions of things? Then let us be wise and get well. We need not fear that any pet truth of ours will be ignored or snubbed. There is no truth that will not be wanted; there is no available knowledge that will not be needed; but the part must serve the whole, and then the whole will take care of the part.

If I have done my duty as a composite man, I have amply illustrated the practicality of this great truth. The closing suggestion which I have to make to you is that while most of our family have been carefully studied and appreciated by stu-

dents of medicine, our sympathetic brother, because of his uncomplaining nature and of his speaking in a language of function instead of the loud-mouthed declamation of the senses, has been overlooked and neglected, and I commend to your careful consideration the waste and repair of the sympathetic nerve as the key to the situation. When you begin to give the sympathetic man the attention which he should long since have received at your hands, you will begin to see disease with your minds instead of simply staring at it with your outward eyes. The appearance of things will no longer dazzle you, but your X-ray faculties will come to your assistance, and the sick will have a more substantial hope of complete recovery. Your cures will go beyond the mere self-consciousness of your cases to their substantial and more satisfactory building up, and when this is accomplished, sin will melt away with the sickness, and the eccentricities and unfortunate tendencies of mankind, which are so prolific of human misery, will fade away like darkness before the dawn.

Perfect specimens of human beings are rare, and yet humanity sick, as it has been, has accomplished much. It has pronounced great orations, written great essays, solved great problems, accomplished great inventions and wrought all the wonderful works of civilization of which we are so proud; but if humanity sick, with its physical disorders and mental and emotional crookedness, has accomplished so much, what may we not expect from these Sons of God when the evolution of their genius is once accomplished from disorderly functions and hampered inspirations?

Ladies and gentlemen, the impersonations upon the parts of various members

of our family, to which you have listened with such complimentary attention, are but mere outlines of the anatomical and physiological knowledge which they might have presented to you. What few pleasantries have been indulged in by our various speakers have been to render more entertaining the mass of historical facts which otherwise, it was feared, would prove too dull and dry to be interesting, but no fact has been distorted or perverted. It will be safe for you to rely upon every statement to which you have so patiently listened, and if these superficial impersonations prove at all interesting or helpful to you and you desire a more thoroughly elaborated life history of the various members of our family, I feel confident I am safe in saying that our entire family will be at your service and furnish you with more completely elaborated life histories at some future time. We all appreciate the compliment of your close attention, I can assure you, and only hope that our audience has enjoyed the speakers as much as the speakers have enjoyed the audience. Any man who thoroughly comprehends the bearing of all our impersonations severally and collectively, ought to be pretty well fortified for any position in life in which he is placed, for our little world but typifies the bigger world of which we are all but a part, and when you know us, you know yourselves, and to know one's self is to be wiser than most men.

Again thanking you for your kind audience, and in behalf of our family of human shapes and as the representative of them all, I most respectfully bid you good day.

[Note: This concludes Dr. Pratt's excellent series of impersonations. These articles alone have been worth many times

the price of the annual subscription to SUGGESTION, and we have had numerous letters from our subscribers asking if they could not be published in pamphlet form. Dr. Pratt has had the series of fourteen impersonations illustrated and bound under one cover. It makes a valuable, handsome volume, which will be sent post paid to any address upon receipt of \$1.50, or a

year's subscription to SUGGESTION will be included for \$2.00. Address THE SUGGESTION PUBLISHING Co., 4020 Drexel Boulevard, Chicago, Ill. If you have enjoyed the impersonations, tell your friends about them and urge them to send \$2.00 for the book and a year's subscription to this magazine.]

IN RE A MESSAGE TO GARCIA.

BY CASSIA PRATT CANTELOU.

When Hubbard wrote his "Message to Garcia," he inadvertently left out the pith of the whole matter.

To be sure, there appears to be one man in a hundred able to carry a message to Garcia, but rehashing the fact does not better matters. It only makes them worse. A man convinced of his incapacity is always more incapable. Chiding the boy who has failed to work his problem does not enable him to reach the solution any quicker.

What Hubbard omitted to say is this: that the same power that enables one man to perform a deed of heroism or fidelity is inherent in every other man.

All men have one common life—a life from God. And, as God is no respecter of persons, we have no reason to assume that one life is of a better quality than another. Burns understood this when he said, "A man's a man for a' that."

Between the successful man and the man out of work, there is this difference: the man of success has, consciously or unconsciously, come to recognize the God

within him; the man out of work has not.

When I speak of the God within a man, I mean the life—power (mind) within him—the same power (principle) that grows the grass, that is underneath the whole of creation. Having recognized this power within himself, a man can easily carry the message to Garcia.

I engaged a man, out of work, to wash the windows of my flat. The rags provided were, he directly advised me, too soft. Three of the windows were frozen—wouldn't budge—would I get him a hammer or something?

Oh, yes. But all I could find was a flat-iron. He gave me a mildly reproachful look and resumed his labors with a sigh for the inefficiency of womankind. The lint from the drying cloths was to him a last matter of regret—which he shared with me.

What did I do when he was through? Tell him that no more windows of mine would require his attention? No. I reflected that nine out of ten possible window-washers might be as troublesome.

And, moreover, I saw in the man the ideal window-washer. (Every man is an ideal window-washer.)

I told him to sit down, and the things I said were in no wise condemnatory of him or his job. For my benefit, and for his own, I tried to awaken in him a recognition of the ability that is his by divine right—by virtue of his having been created in the image and likeness of God.

I held forth, as the "pastor of my flock," for something like 30 minutes. At the end I was rewarded to see the legs of my "flock" stride down the street with a new briskness. A thought seed had been planted, and, as it happened, in good soil.

That was two weeks ago. Today the

man has steady employment and a look of awakened intelligence in his eye.

I am convinced that the wear and tear on my nervous system and the number of gray hairs accumulating, was appreciably less than would have resulted from the "bouncing" system so much in vogue.

To the man who has to carry a message to Garcia, let me say: Do not start, headlessly, off on a wild goose chase. Be still and know that you are God. Make your understanding save your heels. The streams and morasses may be for you to wade through, but it is just possible that by listening to the message from within, the Red Sea may wall up on either side for your triumphant passage.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XIV.

In the article of like title in last month's magazine, we considered briefly the *ways and means*, generically speaking, under the headings of persuasion, coercion and excitation, employed by mankind to influence or determine mental action, gave the meaning of the term *suggestion*, and stated why the *susceptibility* of persons to suggestions varies. Further, it was stated that suggestions, or suggestive procedures, have the most marked effect while the patient or subject is in the suggestive condition.

This brings us to the consideration of the suggestive condition and of receptive or subjective conditions, about which so

much nonsense has been written. The suggestive condition seems to be the subject of the hour; and there is no subject, it seems to us, about which there was in the past and is still at the present day, so much confusion in the minds of both the medical profession and the laity—no subject which is surrounded by so many mysterious and curious claims and which is the basis of so many wild theories and doctrines concerning mankind and even the universe. The suggestive condition, also called (badly called) the mesmeric condition, magnetic state, Braidic condition, hypnosis, artificial trance, lucid state, mediumistic state, sympathy, automacy,

and by other terms too numerous to mention here, has often been the theme selected by lecturers, writers and showmen to deceive, instruct and amuse the lay or non-professional public. It must be admitted that the audiences addressed were not only deceived, instructed and amused, but also mystified, pleased and cautioned. As aftermath, superstition, fear, suspicion, undesirable and erroneous convictions, and unwholesome practices have been created by such lectures, writings and exhibitions.

Not only mail courses, books and monographs, but also the daily journals, the weekly periodicals, the fortnightly reviews, the semi-monthly, monthly, bi-monthly and quarterly magazines, and the publications appearing at irregular intervals, whether intended for the professions or for the laity, have all in their turn, considered the suggestive condition under its numerous names—seriously and humorously, scientifically and popularly. But throughout all this ephemeral and serial literature it is readily discerned that the well understood state of personality, called the suggestive condition, has been grossly misrepresented and misunderstood. This particular state of personality has been discussed and talked about so much by all casts of humanity, even from the earliest ages, that the wheat is buried in an enormous amount of chaff. It is easy to show that the numerous theories and doctrines upon this subject, formulated and preached so extensively at the present day, and which resulted from the guesswork done in by-gone ages, bear no true relation to the actual and demonstrable conditions of affairs.

As is customary with many students of psychics today, so the scholars of the past, more often than not, considered the suggestive condition from the aspects of the

metaphysical and theological philosophies. As a result of this and guess-work, there is more *pseudo-science*, *empirical science* and *pre-science* than real science in psychics today. Yes, it is true that many so-called scientific psychologists are merely metaphysicians. The suggestive condition has been considered by various authors to be the state of affairs, which it clearly is not. Thus, some authors consider persons in the suggestive condition to be possessed of an evil spirit, or caco-demon, or of some similar evil called in different countries and ages, devil, or demon, deity or satan, goblin or hobgoblin, bogie, lemure, eblis, fairy, elf, genius, nightmare, afrit or afreet, ghole or ghoul, jan or jinnee, duse, deuse, or deuse, incubus; other authors considered persons in the suggestive condition to be under the sway of forces or emanations (*aeons*) or effluences from heavenly bodies, from terrestrial bodies and, especially, from the bodies and minds of living creatures, which effluences they designate by such terms as magnetism, odylic force, *vis vitalis* or life force, will power or psychic force, Mind or subjective mind, archeus or spiritual force, and by numerous other terms denoting metaphysical entities, or rather non-entities; other authors again consider persons in the suggestive condition to be in an abnormal and morbid, or pathological, condition, which they designate by various names—lethargy, neurosis, psychosis, hysteria, insanity, and others to suit their fancy; and still other authors claim that persons in the suggestive condition are merely simulating or malingering.

Careful, scientific research has shown conclusively that the first three kinds of claims and beliefs are without any just foundation, and certainly are not in line

with the actual facts or experiences with psychic phenomena. The fourth claim is often true, but by no means always so. The deductions to be drawn from such claims and beliefs, taken all together or, as the French express it, *tout ensemble*, are that they are pure nonsense and that those who hold such theories are mixing guesses or mental creations—epiphenomena,—with actual experiences or phenomena, individual and collective. Yes, they are adding imagings to realities and confounding coincidences and consequences.

The suggestive condition is a normal psycho-physiological condition inducible in all sufficiently conscious persons, who are willing and able to follow directions. It is a normal state of personality in which the phenomenon of "*suggestibility*" is more marked than in usual physiological states of personality, but is not developed to an abnormal or a morbid, or pathological, degree. It is true that some persons, while in the suggestive condition, present unusual (not abnormal) degrees of suggestibility, but never supernatural degrees. Clinically, we ought to distinguish between degrees of suggestibility which are still within the physiological limits, i. e., within health limits, and degrees of suggestibility which are distinctly and typically abnormal and morbid, or pathological. While no sharp line of demarcation can be drawn between physiological and pathological degrees of suggestibility, still, as the overwhelming majority of cases are either typically physiological or typically pathological, no trouble should be experienced in determining clinically the presence of either variety in the individual cases coming before us, possibly with an occasional exception now and then.

Theoretically, the difference between

physiological and pathological increase and diminution of suggestibility may be one of degree only, and not one of kind; but practically and forensically a difference both of degree and kind is to be recognized. The failure of writers upon Suggestion and its phases to make clear the difference between normally increased and diminished, and morbidly increased and diminished, suggestibility in subjects, is responsible for many failures in the application of Suggestion for remedial, educational and other purposes, and for errors made in judging socially and forensically the responsibility of subjects and suggesters for acts and effects resulting from suggestions. Probably the failure to make clear the distinction between normal conditions of suggestibility and morbid ones is due to the fact that most authors treat of Suggestion and psychical topics, not from a scientific standpoint, but only from a popular point of view.

We desire to call attention here to the distinction between normal and morbid conditions of suggestibility in subjects, because the practical psychurgeon and suggestionist must know the difference, if they are to be respectively a skillful therapist and a successful culturist. Clinical practice shows that subjects are most benefited for various purposes by wholesome suggestions, when their suggestibility is increased or diminished within physiological limits only. While it is true that abnormal and morbid conditions of suggestibility are sometimes of service for certain purposes when skillfully brought about, and are sometimes the only conditions of suggestibility which will give satisfactory results from suggestive therapeutics in particular individual cases, still their employment in place of the suggestive condition is more or

less objectionable: First, because they are morbid and not always justifiable; second, because results are not always regular; third, because the seance is apt to consume considerable time, the after effects are not always pleasant to the subjects, and the operator cannot terminate the condition promptly at will; fourth, because in ignorant and unfamiliar hands, harm may be done to subjects; and fifth, because there is a more or less suppression of the subject's WILL.

In morbid conditions of suggestibility, and in abnormal conditions of suggestibility induced by the aid of drugs and like agents, the usual normal mental operations may be so disturbed that the subjects cannot bring the new induced states of personality into proper relation with their former, usual or normal ones, and cannot distinguish between right and wrong, and what is wholesome or harmful; hence, such subjects are irresponsible for acts resulting from suggestions when these morbid and abnormal conditions of suggestibility are not criminally procured by themselves. It would no doubt make the responsibility of a subject acting upon suggestions, given to him by others, clearer to the laity, if writers upon and teachers of Suggestion and kindred topics would make plain the distinction between normal, abnormal and morbid conditions of suggestibility and if they would stop considering the suggestive condition and cognate conditions—normal and abnormal, under the same heading.

The difference between degrees and conditions of suggestibility, whether normal, abnormal or morbid, is merely in the significance which the individual mental operations—conscious perception, logical thought, emotional feeling, voluntary action, and self-consciousness, play in sub-

jects under the sway of suggestions—auto-suggestions and allo-suggestions. So long as the ideas, emotions and actions aroused in a subject by suggestions are in harmony with his education and surroundings, and the reaction—physiological and moral, between external agents or influences and the state of his mind are in natural proportion, so long is his condition of suggestibility a normal one. With this brief allusion to morbid and abnormal states of suggestibility, let us pass to the further consideration of the suggestive condition, which is the real object of this article.

Practically, all agents and conditions, employed in attempts made to influence or control mental action for various purposes, are merely ways and means intended to increase or to diminish the *suggestibility* of patients and subjects, and to increase or to diminish the *suggestiveness* of acts and things. Within physiological limits, both the suggestibility of subjects and the suggestiveness of acts and things become most marked in individuals when they can be induced to enter the suggestive condition. But whether the suggestibility of subjects and the suggestiveness of acts and things can be developed in persons in the suggestive condition to an undue or exaggerated degree, or to such an extent that the acts resulting from suggestions become absurd but still within physiological limits, depends entirely upon individual character, or individuality. Thus somnambulists are such in any state of personality which they may voluntarily enter or which they are forced to enter; only this particular characteristic of a person, called somnambulism, may slumber more or less unnoticed until brought out prominently by the induction of the suggestive condition.

The suggestive condition is a normal state of personality differing from the subject's usual personality in that he is more amenable to control by suggestions. Upon persons in this condition, suggestions have more weight or even an exaggerated effect. In this condition, the attention is one of expectancy and is concentrated upon the suggester or object of faith, giving rise to the phenomenon of *rapport*. The difference between the attention of persons in the usual normal state of personality and that of persons in the suggestive condition is that in the former the attention is more or less critical, while in the latter it is solely expectant; and, as a result, the reasoning of the former embraces all forms of reasoning, while that of the latter is only deductive unless the suggestions given conflict with deep-seated convictions and instincts, in which case the persons return to their usual state of personality. The extent to which subjects will accept absurd suggestions and act upon them depends upon the training, education, normal and morbid physical conditions, character or individuality, power of voluntary attention, age, sex, histrionic abilities, and desire to please, of such persons.

No useful division of the suggestive condition can be made by noting the symptoms produced in subjects by suggestions while in this condition. Absurd actions, simulated and real sleep, amnesia, somnambulism, catalepsy, *rapport*, and other psychic and physiologic symptoms, are but evidences of suggestibility, not of natural or useful divisions of the suggestive condition. All subjects in the suggestive condition are conscious and retain more or less distinctly traces of their usual personalities when acting upon suggestions; they are merely simulating and they know

it, when acting upon absurd suggestions.

For the induction of the suggestive condition, we may employ one of two methods: First, sensory appeal, i. e., sudden sensory stimulation and uniform sensory stimulation; second, philosophical appeal, i. e., verbal suggestion and symbolic suggestion. Under either of these methods, we can class any number of informal and formal procedures. While the terms method and procedure are frequently used in the same sense and are often used convertibly, still there is between them a technical distinction which, for the sake of precision, must not be lost sight of. By *method* should be understood the principal and primordial mode by which the operation is performed, while by *procedure* is meant the special modifications and successive stages by which the manipulations of the operation itself are regulated. The suggestive condition is readily brought about in willing persons by means of persuasives, coercives and excitives, which diminish primarily the general blood supply to the brain, and thus the general mental activity, though not necessarily the blood supply to the particular area or areas of the brain cortex which we intend to keep active, and render all except one sense, if possible, inactive for the time being. It is easier to concentrate the attention and to act upon impressions received through one of the organs of special sense, than upon many impressions received through more or all the organs of special sense at one time.

The simplest procedure for inducing the suggestive condition is that taught by the CHICAGO SCHOOL OF PSYCHOLOGY; and it has the advantage over others that it is free from mysticism, that it frightens no one if properly explained to subjects, and that it can be applied with success or

satisfaction in the treatment and training of all willing and able persons, in whom suggestion is the remedial or developmental agent indicated, whether the subjects have faith in psychic methods of healing and training or not. For the exact *technique* of inducing the suggestive condition by this procedure, see Dr. H. A. Parkyn's book, "Suggestive Therapeutics and Hypnotism."

In this and foregoing articles, entitled "Suggestographia," we have tried to state briefly some principles and facts which every student and practitioner of Suggestion ought to consider or should know, if successful application of psychic methods is their object. Experience has taught us that psychic methods which disregard the laws of physiology, pathology, anatomy, psychology, hygiene and environment are useless for healing purposes, for correction of undesirable habits, for stirpiculture, and for other kinds of culture. But after all, doing the right thing at the proper time, no matter what our notions of man and of the universe may be, is what counts in practice and is good art. The sick, the miserable, the unfortunate, the weak-minded, and the failures, want assistance, not dissertations upon abstract topics. Actual clinical experience shows that faith alone, although it must be admitted that faith, true or false, sometimes works wonders, is no test of truth or of the powers of the INTELLIGENCE inherent in mankind, however much it may stimulate persons on to do better or to do their best.

Remember, just as mere charity is no cure for poverty, in simile, mere faith is no cure for imaginary and real afflictions. Let healers, whatsoever the cast, proceed to correct psychic and physiologic disturbances by establishing necessary and favorable conditions in a rational manner and

always by the simplest procedures, provided they are dignified, sufficient and certain, or as satisfactory as others. Avoid useless fussiness; it is annoying to sensible patients and subjects, and in them it may prevent rapid and proper recovery and development. It is characteristic of humanity that it generally forms its opinions of remedial measures by effects, coincidentally occurring with or subsequently following the application of remedies and means, ignoring entirely causes. But of these opinions, we may say in the words of Shakespeare:

"The best in this kind are but shadows;
And the worst are no worse, if imagination amend them."

—*Midsummer Night's Dream.*

(Concluded.)

A Cure for Insomnia.

In a recent book Mr. Stackpool O'Dell puts forward a remedy for sleeplessness which seems quite feasible. He says: Take a card about the size of a sheet of foolscap, and obtain a bottle of luminous paint. Write with the paint upon the card the words, Sleep—Sleep—Sleep, large and clear. Place this card in the daytime where the light will get at it, and at night time in such a position on the wall or on a screen that you will have to lift up your eyes in order to look at it while you are lying in your easiest position on the bed—that is to say, the position in which you generally go to sleep. As you see the illuminated words, repeat them to yourself in a monotonous manner. As the eyelids become tired let them close. You will not in most cases repeat the words very often before sleep brings on forgetfulness.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 17—Suggestion or Tuberculosis, —Which?

EDITOR SUGGESTION: Dear Sir, Please find enclosed a clipping as an editorial from one of our daily papers, which explains itself. Taking it for granted that this experiment is true, was the disease called Consumption of Miss King's left lung due to inoculation from the tuberculosis culture, or was it due to Suggestion?

My opinion is, that it was due entirely to Suggestion; the mind centralized itself in dread and thought, until her thoughts were upon this subject and focused upon the lungs. She must have been anticipating the results the experiments would produce, and being a trained nurse, knew the symptoms perfectly. This opens up this whole question of germ inoculation and contagion, and the relations of the mind to the same.

Yours in the interests of true science,
Wash. H. T. T.

AN EXPERIMENT WITH DEATH.

A few weeks ago Dr. George D. Barney, of Brooklyn, desiring to refute the Koch theory that human beings cannot contract consumption from cattle, inoculated Miss Emma King with a tuberculosis culture taken from a cow.

It was done in the interest of science. The victim was a trained nurse, in the full flush of healthy young womanhood, ready to trifle with death at the instance of the learned physician.

This graveyard experiment was a glittering success. Dread consumption has fastened its

terrible fingers on Miss King's left lung. She may die, but what cares Science for a life when a principle is at stake? It may yet be possible for Dr. Barney to write, in great letters, on Emma King's tombstone, "I was right."

He says he can cure this consumptive for Science's sake. He is trying to keep her from the early grave that is the fate of so many of those afflicted with the deadly tuberculosis.

If she dies, what is Dr. Barney's crime?

Is there any difference between the man who kills quickly or one who sets in motion an element that sooner or later causes death?

Is there anything in science that can excuse deliberate death or make Dr. Barney's experiment worth while?

Individuals have not legal power over their own lives. No person can legally grant another the privilege of murder. The fact that two persons form a compact whereby one is to die at the hands of the other in no way excuses the slayer.

Is there a law that covers experiments with deadly disease germs, and another that deals with penalties for causing death with more common, but even less brutal weapons?

As for Dr. Barney, the man in the case, who has been advised by his attorney to get Miss King out of New York state, he professes no alarm, and says: "I will win out, and I will cure Miss King."

Granted that this newspaper report is true, I am not prepared to say that Miss

King's troubles are due to suggestion alone. The report does not state that her sputum had been examined and tubercle bacilli found. Even should it be found, Dr. Barney would have to show that the bacillus was not present before his experiments were made in order to prove his contention.

I have seen no recent reports of the experiment, so that we can probably take it for granted that Miss King did not contract tubercular consumption. However, I can understand how the report, that she had contracted consumption, probably reached the newspapers.

It is a well known fact that medical students frequently develop the symptoms of different diseases they are studying, and Miss King was probably anxious to assist Dr. Barney to prove his point. Every student of Suggestive-Therapeutics knows the power of expectancy in the curing of disease, and this same force is even more frequently employed unconsciously to produce diseased conditions. Miss King's attitude of expectancy, her eager desire to assist Dr. Barney in his contention and her knowledge of the symptoms of consumption, must all have assisted to develop the outward physical phenomena of consumption, even if the tubercle bacilli did not develop in the lungs themselves. She probably ran down physically from the moment the experiment began and it could not have been very long before her friends and herself were forced to believe that she had contracted the disease. This belief, together with the universal interest caused by the unique experiment, in all probability gave rise to the sensational newspaper story of which we have not yet heard the sequel.

I should like to test Miss King's suggestibility. I believe she would prove to

be a hypnotic somnambule. If highly suggestible, she would consent to the experiment if conducted by one in whom she had confidence, and especially since Dr. Barney appears to have promised her positively he would cure her if the disease developed.

Whether or not the tubercle bacilli developed in Miss King's lungs has not been made public, so far as I know. Possibly it was the decline in her physical health, the result of autosuggestions, which gave rise to the newspaper stories. In the latter case she will pick up as soon as Dr. Barney begins his treatment for the relief of the disease. If the tubercle actually developed, the case and the results will become famous. In any event, it will prove an interesting case to watch, and if any of our readers can contribute further information on the subject I shall be glad to publish it.—ED.

Query 18.—**Clairvoyance, Telepathy or Trickery.**

Miss Anna Eva Fay, who claims to possess remarkable clairvoyant powers, has been entertaining and mystifying the people of Milwaukee for several weeks. She reads and answers notes written by persons in the audience, although she is seated on the stage and covered by a sheet.

She has carried Milwaukee by storm and has canceled several engagements elsewhere to continue her performances here. Her entertainment is certainly remarkable.

Have you witnessed Miss Fay's performance, and is it clairvoyance, telepathy or fraud? If the latter, can you explain the methods she employs?
A. E. V.

Miss Fay gives an excellent entertainment, but her effects are all produced by trickery. There are several other entertainers on the stage giving similar exhibitions. I have witnessed her performance and know exactly how her work is done. In fact, when in Minneapolis, a few years ago, I gave an entertainment,

by request, for a large number of friends interested in psychological research. After duplicating Miss Fay's performance, by answering a large number of questions written by persons in the audience, I explained the methods I employed, which were identical with those used by Miss Fay. Notwithstanding the exposure, however, several persons present said that they knew I could not have found out what *they* had written by the methods used, and to this day some of them will swear that I obtained knowledge of what they had written by telepathy or clairvoyance.

Lack of space prevents me from going into details this month, but in the May number I will give a full description of the methods employed by Miss Fay.

I shall do this, not to injure Miss Fay, but in the interest of truth. Miss Fay's performance is a trick, but she has made thousands believe she possesses abnormal or supernatural powers, and in investigating the occult we must place such performances where they belong, so that honest investigators will not be deceived by such frauds.

Miss Fay does some clever cabinet tricks, also, after she has been tied in a cabinet by a committee selected from the audience. The Ralph E. Sylvester Co., whose advertisement appears in this number, can tell you how these cabinet tricks are done, and can teach anyone how to duplicate them in his own home. It will pay you to write for their new catalogue, if for no other reason than to post yourself on the different tricks which can be performed by legerdemain.—ED.

Query 19.—Treatment for Nail Biting.

EDITOR SUGGESTION:—One of the objects of your magazine appears to be the educating and training of children by suggestion. By publishing some suggestions for preventing

children biting their nails, you will confer a blessing, not alone upon me, but upon many mothers among your readers. I have a child 14 years old who is addicted to the habit. Please publish something on the subject. It will be of interest to many.

M. E. L.

[The habit of biting the nails is difficult to cure in children under twelve years of age. Up to this age suggestions should be given, not only when the child is in the suggestive state, but at all times. Do not reprove the child harshly at any time, but let your suggestions be assumptive ones, and let them be repeated at every opportunity.

Use such suggestions as: "You are going to please mamma by letting your nails grow; you are giving up the habit; you wish your nails to grow long and pretty. Every time you find your finger in your mouth you will remember that when you take it away you make your mother feel very happy."

Whenever the opportunity offers, say to a friend or stranger in the child's presence, "He is growing so obedient and is giving up biting his nails; see, don't they look pretty since he gave up the habit; he is doing his best to please us all by giving it up."

Sometimes it will pay to offer the child a reward from time to time if he allows the nails to grow. Remember that a habit is always formed by repetition, and if the child can be bribed to stop biting, he soon forms the habit of not biting.

After a child has reached an age at which he can reason fairly well, it pays to point out to him logically the advantages of giving up the nail biting. Point out the fact that nail biting spoils the shape of the ends of the fingers and the finger nails; that it is a very disgusting habit for others to witness; that well manicured, long nails beautify the hands.

As soon as the child admits that he is anxious to give it up and will promise to stop the biting the instant he becomes conscious of having his fingers in his mouth, a great deal has been accomplished. It now remains for the parent or teacher to apply suggestion in such a way that every time the victim puts his fingers into his mouth he will become conscious of the act.

To accomplish this, use suitable suggestions in a strain somewhat similar to those given above. Also give suggestions such as: "The instant the desire to put your fingers to your mouth comes to you, you will become conscious of it, and you have sufficient will power to keep the fingers away from the mouth."

These suggestions should be repeated at every opportunity. Five hundred times a day is not too frequently. Other means also may be used to make the child conscious of the act of putting the fingers to the mouth, such as wearing tips of gloves on the fingers, or dipping the finger tips in a bitter solution.

Remember that the object of the treatment is to get the child to go for a couple of weeks without biting the nails once. If this can be accomplished the habit will be broken, provided the co-operation of the child has been secured.

It is a good plan to obtain a verbal promise from the child that the instant he becomes conscious of the act of putting his fingers to the mouth, he will take them away. Many children have will power enough to take them away at once, but, with some, the promise assists greatly.—Ed.]

Query 20.—The Brain During Sleep.

EDITOR SUGGESTION:—It is said that the blood furnishes nutrition to the different parts of the body, and that during natural sleep

the blood is withdrawn, to some extent, from the brain.

Now, does the brain, during sleep, receive as much nourishment as during the waking state? If not, why do we generally feel refreshed after sleep?

Should a person encourage the flow of blood to the brain in order that it might be better nourished?

Ark.

H. C. B.

[During the waking condition many of the muscles of the body are constantly in a state of contraction; while others are called into activity with every little movement of the body. When a muscle is in a state of contraction the quantity of blood in it is much less than when it is relaxed. Consequently a period of rest is necessary for the muscles, during which the blood circulates freely through them, receiving the waste products which have been formed while they were in operation. When a man in good health arouses after a long sleep, the waste products have been removed from the muscles, the muscles have been nourished, and the centers in the brain, controlling the muscles, have had a rest. Thus it is that a man arouses feeling refreshed after a sleep.

It is a good plan for an anemic individual to sleep with his head low, and everything should be done which would increase the amount of blood supplied to his brain. As the blood supply to the brain is increased, the impulses leaving the brain for the different organs of the body become stronger, and the organs in consequence perform their functions better.

Moderate exercise, deep breathing, and

occasional lowering of a patient's head, will increase the blood supply in his brain, temporarily; but, in the end, the only permanent benefit has to come from an increase in the general blood supply; and

this increase can be obtained from the life essentials only.—Ed.]

Announcement.

The Seventh Post Graduate Course in Orificial Surgery, by E. H. Pratt, M. D., will be held in the amphitheater of the Chicago Homeopathic Medical College, corner Wood and York streets, Chicago, Illinois, during the week beginning with April 28, 1902, having a four hours' daily session. Doctors invited to bring obstinate cases of every variety of chronic disease.

For particulars address

E. H. PRATT, M. D.,
100 State street, Suite 1203,
Chicago, Ill.

My dear Dr. Parkyn:

You are publishing a *wonderfully* helpful magazine. The January issue is unexcelled. I believe in your noble work.

I want you and your work to take hold of the criminal and insane classes, and every one of your capable graduates to help in that work until the state is ready to have you and your co-workers exchange and transform the criminal class, who are insane, into *normal, sane* men and women by your methods.

It can be done; may it be your mission, also to prove it.

There, what do you think about it? Write it up editorially. Truly,

J. C. F. Greembine, Ed.
Syracuse, N. Y.

Patient—What would you think of a warmer climate for me, doctor?

Doctor—Good Lord, man! that's just what I'm trying to save you from.

BOOK REVIEWS.

"The Doom of Dogma and the Dawn of Truth." Henry Frank. G. P. Putnam's Sons, New York.

A weighty volume and ponderous in tone is "The Doom of Dogma." The mind of the writer, having rebounded from the limits of theology, swings far, far, to the other side. The music will be sweeter when the bell in the steeple is not rung quite so violently. As a destroyer, the reverend gentleman cannot be excelled. In his preface he says he believes "he has substituted a talisman of truth for every fane demolished." Ah, but has he? As a builder, Mr. Frank, you have not so distinguished yourself. It is the spirit that quickeneth. The anthropologic letter will crush just as completely as the letter of theology.

The book is well written. Henry Frank could not write other than pure English. It shows the scholar, the man of letters, the student in every line. Wide and deep has been the research of its author, with the result that it is distinctly mythologic in detail. It contains much information gleaned from the annals of the past, and once in awhile a gleam of beautiful thought from the writer himself. Of Truth he says: "Truth is single-eyed and single-souled. She feeds on minds whom freedom nourishes. She requires elastic brains and elastic hearts. She patiently awaits her champions. When she discovers them she clings to them with adamant hooks. She will either command or annihilate. * * * But if one be a willing servant, then how glad and great, how bright and beauteous becomes the life of him who yields. Powers undreamed of are at his command. Not more responsive to Aeolian breezes are the pine tree-tops

than his soul shall be to tunes of harmony and melodies of love."

"Spiritual and Material Attraction; A Conception of Unity." Eugene Del Mar. Smith-Brooks Printing Co., Denver, Col. Cloth; price, 75 cents.

It is impossible not to be a bit disappointed in this book. Perhaps the name Del Mar carries with it so much that Expectancy flies too high and is bound to get a fall. The author, in quoting from other writers, has conscientiously numbered each quotation, and given several pages of reference at the close of the book. The thread of individuality on which all this is strung is too slender. We have not enough of the real, inner Del Mar in the work, and therein lies the secret of its dryness. Listen to this on Love: "No person can love another without that love being reciprocated; for love is harmony, and is expressive of a relation and a correspondence. But persons differ greatly, and what fully satisfies one may have but a slight attraction for another. We are always satisfied by the highest degree of love we are at that time capable of; but if the recipient of our love has developed a greater love capacity—or in other words, has attained a higher plane of harmony, or loftier spiritual conceptions—our love will only partly meet the latter's requirements, and cannot give complete satisfaction." There! And love is not naturally a dry subject, either, as any of us will attest.

"How to Control Fate through Suggestion; A Lesson in Soul Culture." Henry Harrison Brown, 1423 Market street, San Francisco, Cal. Paper; price, 25 cents.

Such a good little book! So many helpful thoughts—hundreds more than you get in the average dollar book written by

the average metaphysician. All that the editor of "Now" writes rings true. Listen: "As chamber of cannon to powder, so is Suggestion to all soul forces. It is the conscious will of man directing the expression of the sub-conscious life. It is mastery! * * * This choice of Suggestion is the dividing line between man and brute. As soon as an individual makes a conscious choice then that individual has crossed the dividing line and is on the road to manhood. When that power of choice has developed until he chooses every expression of his life, and all circumstances obey his will, then and not till then, has he arrived at man's estate."

This is the way the divine subject of love appeals to Henry Harrison Brown: "Love is the first and last expression of Spirit. Love is its highest and purest expression. All spiritual development is made manifest through love. It is the barometer of life, recording in manifestation the progress of the soul in unfoldment. It is ever present, and is the force out of which all the rest come. Thought is only love reduced in potential and pitch." Indeed, this is a wise little book, helpful and true, just like its author.

"Auto-Mental Healing." Dr. Paul Edwards, editor of the Mental Advocate, New York. Paper, price, \$1.00.

Dr. Edwards' "Auto-Mental Healing" is auto-suggestion pure and simple. Naturally it is a good prescription, written in plain English. One ought to be ready to practice any form of self-cure that will give the nobility of carriage and countenance shown in the frontispiece likeness of the author. To use a fool term, the man surely "lives the life." In other words, he practices just what he preaches.

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

APRIL 1, 1902.

No. 4.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

We have already received renewals from the majority of our subscribers for the new year, and request those who have not done so already to remit as soon as possible, or to order the magazine discon-

tinued if they do not wish to subscribe again.

If we do not receive notice from a subscriber to discontinue sending the magazine we will take it for granted that he desires his subscription extended for another year.

Hypnotic Somnambules Wanted.

So far as I can ascertain, I have found no one who has made a systematic study of the personality of the hypnotic somnambule, and know of no institution excepting the Chicago School of Psychology where this has been done. Many operators and investigators have written about the phenomena of hypnotic somnambulism and have witnessed and developed these phenomena in hundreds of cases, but none of them seems to have made a study of the individuality of the subject in whom it is possible to demonstrate these phenomena.

A study of the individuality of the hypnotic somnambule gives the key to all the apparently remarkable and mysterious effects produced in stage exhibitions of hypnotism, as well as to the phenomena witnessed in instantaneous cures, revival meetings, Indian war dances, spirit control, etc. The individual who makes a good hypnotic somnambule is highly suggestible at all times. When he submits to hypnotic experiments, the fact that he is highly suggestible is only emphasized, for if he be followed into his daily walks of life it will be found that he is easily influenced by everything and everyone around him. He can be persuaded to do almost anything, by a person with strong personality or by anyone in whom he has confidence. Every day the newspapers contain accounts of persons who have been influenced or persuaded by stronger per-

sonalities to do the most absurd things. The papers usually state that undue influence has been used, and this is true in the main. But a test of the suggestibility of the persons who are so easily influenced by others and of those who are controlled at revival meetings, spiritualistic seances, etc., will show that they are one and all hypnotic somnambules.

When an operator or a writer states that he put a subject asleep and made him do certain things, it shows me that he has simply come across one of these highly suggestible persons, for, given a person who is not highly suggestible, and an operator wastes his time in endeavoring to induce somnambulism in him, for he will not succeed, even though he should persist in his endeavors for weeks.

I have taken these highly suggestible persons and developed all the phenomena of hypnotic somnambulism without using the word sleep or without having them close an eye.

The majority of operators, following the example of their teachers or older authorities, always endeavor to produce sleep, or, I should say, endeavor to get the patient to acquiesce in the suggestion that he is asleep; and having obtained this acquiescence, after going through certain manœuvres, they believe that the subject was actually asleep, and that all the phenomena are the result of this sleep. As a matter of fact, all the phenomena can be produced without mentioning sleep and without any manœuvres, if the operator will but speak positively to his subject and reiterate his suggestions rapidly. The subject will acquiesce in all the suggestions, and if the operator will say to him, positively, "You have been asleep all the time," and repeat the suggestion rapidly, he will say, "Yes, I have been asleep all

the time." Thus it will be seen that the "sleep" is not an essential, *nor is it a state*. The subject simply acquiesces in the statement that he was asleep, so that the "sleep" is not a fact, a state or an essential; *it is a symptom of high suggestibility*.

It is a difficult matter to make these facts clear in a printed article, but any operator can verify them for himself, if he will take a new subject for experiment and set aside his old ideas while he is experimenting.

It is very easy to demonstrate these facts satisfactorily on a subject and I have no trouble in making them clear to students attending my clinics, but I have received dozens of letters from persons who have read "The Law of Psychic Phenomena" and have operated on a few subjects with the old hypnotic ideas in mind. But I can tell that these persons have not tested my theories in carrying out any experiments they have made, and none of them has given any study to the individuality of the hypnotic somnambule.

A few years ago I believed that the hypnotic somnambule slept, when I suggested to him to do so. I did not realize at that time that he was merely carrying out my suggestion because he was of the suggestive type. Today I believe the hypnotic somnambule is never asleep, unless he drops into a natural sleep, but in natural sleep he will not carry out the suggestions of the operator. If he is carrying out the suggestions of the operator he is as wide awake and as conscious of everything he is doing as the operator, although he will declare he has been asleep all the time and that he remembers nothing that has occurred, *if the operator so suggests*. But after careful observation of the acts of the subject subsequent to the seance

and investigation among his friends in whom he has confided, I am able to state positively that the hypnotic subject is wide awake all the time and that his memory is perfect. I have experimented with thousands of somnambules and have investigated these points in hundreds of cases, with the result that I have been forced to draw the conclusions just mentioned.

This magazine goes to nearly 10,000 readers every month, and surely some of them must have submitted to hypnotic tests. Many of them have probably been forced to obey the "muscular" or physical tests, but how many of them have gone to sleep and carried out all kinds of absurd suggestions made by an operator, without remembering everything that occurred? Now, I should like to hear from some of our readers who have been hypnotized to the degree of hypnotic somnambulism.

I have written to many who found fault with my conclusions, to learn if they had ever experienced hypnotic somnambulism themselves, but all have answered in the negative, although many of them advanced fanciful theories why they did not or could not succumb to the influence. But I want a statement from some of our readers who have experienced hypnotic somnambulism themselves. If some of them have felt forced to acquiesce in the suggestions, let them say so. If there was loss of memory after carrying out the suggestions, I should like the experiences and sensations given in detail.

Of course, an operator could go to a subject and say, "I put you asleep every time I hypnotize you, do I not?" and the subject would say "Yes." If the operator then said: "Well, here is a man who says you never went to sleep for me, and I want you to write, stating you always go asleep

and remember nothing," *the subject would obey the suggestion and write the letter, even though he knew in his heart he was awake all the time.* Consequently I do not want a statement from anyone who has been urged by another to write; but if any reader of this magazine has experienced hypnotic somnambulism with amnesia and will write to me of his own volition, I shall certainly value his communication and shall thank him for his trouble.

Statements from persons who have acted in the capacity of professional stage subjects will carry very little weight. Statements from persons who have submitted to hypnotic tests for amusement will be of interest, but the most valuable testimony of all should come from those who have paid their own money for treatment from a physician or operator.

Send in your reports, please.

Investment in Tropical Agriculture, No Speculation.

Investments in tropical agricultural propositions are frequently referred to as "ventures" or "speculation," as though the business was new or in an experimental stage. Any person who will take the time to thoroughly investigate the subject cannot help forming entirely different conclusions. The business in itself is as legitimate as any manufacturing or mercantile industry, and antedates any of today's prominent enterprises in those lines. As a business it is growing as rapidly as any other line, but not keeping pace with the demand for its products, which from luxuries have become necessities to all classes.

England's and Germany's richest investments are in tropical agriculture, in remote corners of the earth. Spain's greatest wealth was in her tropical pos-

sessions. Our own country owes her prominence among the nations of the earth to agriculture, but twenty-five years hence her new tropical possessions will make her the richest and most powerful nation of the globe.

Every person is familiar with the profits of ordinary farming, where industry and business methods are applied. The business of tropical agriculture is as ancient as ordinary farming, and, with the same principles applied, is as stable and reliable, but far more profitable, as the production is limited by territory and capital, while the whole world is the consumer.

The ordinary farmer growing the hardy products of the soil considered as the "necessaries of life" has to contend with the vicissitudes of unfavorable seasons, a world's over-production and an investment, which for five months in the year is "frostbound." The tropical farmer, favorably located, has nothing to fear from the seasons nor from over-production and can plant and harvest during the entire year.

The only element of risk or speculation that enters at all into an investment in tropical agriculture, is whether or not that investment is placed in the hands of honest men, with sufficient experience and business ability to apply the funds in an intelligent manner in building the proposition. Any failure in this line can be traced directly to one or all of these attributes.—*From The Investor*, Feb., 1902.

THE reader should give more than passing notice to the two page advertisement of the La Luisa Plantation Association, which appears in this number. It is difficult at the present time to secure a good paying investment for one's spare money,

but I have been investigating the claims of several Mexican plantation associations lately and find that every plantation which has been well managed is paying very large dividends to its stockholders. I have many friends who are receiving large dividends from some of these companies and their dividends are increasing each year.

I am acquainted, personally, with the promoters of the La Luisa Plantation Association and know them to be trustworthy and reliable. In fact, I have decided to invest heavily with this association, but before doing so, or advising my friends to do so, I am waiting for a report which is to be sent me by my father, Mr. James Parkyn, who is in Mexico at the present writing, for the express purpose of making a thorough examination of the La Luisa Plantation and its possibilities. He will return about the middle of April and I will publish a report of his investigations in the May issue of SUGGESTION.

Should his report be satisfactory I shall certainly subscribe for a good block of stock myself, and shall advise all my friends to do so. In the meanwhile, it will pay every reader of this magazine to send for a prospectus of the La Luisa Plantation Association and post himself on the subject of Mexican plantation investments. It is surprising how few persons are aware of the great wealth and the agricultural and mineral resources of the Republic of Mexico.—ED.

A combined course in Osteopathy, Electro-Therapeutics, Hypnotism and Suggestive Therapeutics will be given at the Chicago School of Psychology beginning Monday, June 2. Price of course \$50.00. See page advertisement.

Send in three new subscriptions, and we

will send you Dr. Pratt's illustrated book containing the fourteen impersonations, FREE. These impersonations are written in an entertaining style and give a minute description of the conscious and subconscious minds, and the various structures of the human body, their relations and their functions. The book is a mine of anatomical, physiological, histological and psychological knowledge.

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Address all orders to The Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.

We still have on hand a few copies of the September number of SUGGESTION for 1898, which contains Dr. Meacham's famous article, "The Mechanism of our Two Minds." This article alone is worth the price of a year's subscription, but a copy of the September number will be sent to anyone securing a new subscriber for one year. Only a few copies left; so come early.

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VOL. VIII. No. 5.

CHICAGO, MAY 1, 1902.

\$1.00 PER YEAR.

SOME TYPICAL CASES.

BY HERBERT A. PARKYN, M. D.

Medical Superintendent of the Chicago School of Psychology, 4020 Drexel Boulevard, Chicago, Ill.

It is a common belief that treatment by Suggestive-Therapeutics appeals chiefly to women and that the best results are obtained in the treatment of their complaints. Speaking from personal experience, I know this is not the case. In fact, the number of men who apply to me for treatment is frequently in excess of the number of women.

A short time ago it occurred by coincidence that the first eleven patients I treated during the day were men, all of whom were taking monthly treatment. Although these patients had a variety of complaints, the result in each of the ten cases was perfect. These patients gathered in groups of twos and threes while waiting for treatment, exchanged ideas, explained to one another their methods of employing auto-suggestions and, in this way, assisted in bringing about the desired results in every one of the eleven cases.

The majority of these patients came from different parts of the country and were engaged in many different walks of life. There were two insurance agents, a farmer, a railway conductor, a mining ex-

pert, a carpenter, a banker, a solicitor and promoter, a stone mason, a storekeeper, and a lumberman.

One of these patients was in excellent physical condition, but suffered with extreme self-consciousness and bashfulness. His case was successfully treated by employing the line of suggestive treatment given in detail in the January number of this magazine.

When he first came for treatment he was afraid to call on friends and relatives who lived in the city, but before he left, he visited these friends and enjoyed himself; confidence, aggressiveness, self-assertiveness and fearlessness having developed very rapidly under the suggestive treatment.

The balance of these patients, ten in number, were what I have called "typical cases for suggestive treatment."* Each patient suffered with a variety of troubles, and, on the face of things, no two cases seemed alike. But the reader who has followed my clinical reports for the past six months will understand that all these

*See Lesson XI of the Special Mail Course in Hypnotism and Suggestive Therapeutics.

cases had a common cause, i. e., functional troubles in the main organs of nutrition, the result of failure to partake properly of the "life essentials."

When the main organs of nutrition do not digest and assimilate the food properly, the whole body feels the effects of the impoverished or imperfect blood supply, and symptoms of all sorts are likely to develop in any portion of the body, as a result of the general deterioration following imperfect nutrition.

To illustrate by point, I will give the chief symptoms found in each of the ten cases. From these, it will be seen that, although each patient had symptoms peculiar to his own case, all had troubles, in common, in the stomach and bowels. The majority of these patients did not attribute their *chief symptoms* to the digestive troubles, believing the chief symptoms were independent complaints.

I will designate these cases by Roman numerals, and the symptoms for which the patient sought relief I will speak of as the "chief symptoms."

CASE I.—Age, 36; melancholia of two years' standing, headaches, dizziness and insomnia were the chief symptoms. Besides these he had slight dyspepsia, constipation (six years), poor memory, cold hands and feet, poor mastication and had lost over twenty pounds in weight in two years.

CASE II.—Age, 39; chief symptoms, poor memory, lack of concentration, lost ambition, lack of aggressiveness and slight stomach trouble. Other symptoms were constipation, cold hands and feet, loss of weight, slight impairment of hearing, nervousness and rapid heart. Did not consider constipation an important symptom, for he took a laxative every night, which insured a good movement every morning.

CASE III.—Age, 41; chief symptoms, dyspepsia and headaches. This patient was very fleshy; ate enormous meals; had three or four relaxed movements of the bowels each day; constant sour eructations from the stomach; great distress after eating; poor memory and occasionally rheumatism.

CASE IV.—Chief symptoms, nasal catarrh, constipation of twenty years' standing, and dyspepsia. Always used enema to empty bowels. Others symptoms were cold hands and feet, poor memory, poor concentration, sleeplessness, poor mastication, impaired eyesight, occasional attacks of "blues," and lack of strength.

CASE V.—Age, 50; chief symptoms, terrific headaches, which occurred almost every week, lasting two days; constipation and constant feeling of exhaustion. The patient said he had no stomach trouble since he lived on foods which he found he could digest easily, such as thrice baked bread, hot water, scraped beef and a few other "canary" foods which a healthy man with a good stomach would scorn. Other symptoms were cold hands and feet, poor memory, nervousness, worries, and fear thoughts.

CASE VI.—Age, 36; chief symptoms, insomnia, headaches, excitability, irritability, nervousness, muscular twitchings, fear thoughts. This patient said he had suffered with constipation and dyspepsia for several years, but that he had been taking a medicine for several months which made his bowels move every morning and enabled him to digest his food, *when he was careful with his diet.*

CASE VII.—Age, 34; chief symptoms, habit of thought brought on through grief, nervous prostration, with "sinking spells" and insomnia. Other symptoms were cold hands and feet, poor memory,

poor concentration, weak eyes, irritable bladder, constipation and dyspepsia. Patient believed the constipation and dyspepsia were of secondary importance, and said he knew his dyspepsia would disappear if I could relieve the mental troubles.

CASE VIII.—Age, 47; chief symptoms, exhaustion, fear thoughts, insomnia, dyspepsia, constipation, poor memory. Patient was so self-centered that he could not become interested in anything but his health. Had taken treatment for over a year for nervous prostration. Other symptoms were cold hands and feet, occasional headaches, and rapid, irregular pulse. Patient attributed his trouble to business cares and an old attack of malarial fever.

CASE IX.—Age, 38; chief symptoms, headaches, constipation of 18 years' standing, chronic dyspepsia, said by different physicians to be due to distension and prolapsus of the stomach. Everything the patient ate caused the stomach and bowels to fill with gas, and sour eructations from the stomach followed. He experienced great discomfort in the stomach after eating, which was relieved only by washing out the stomach with stomach tube. Other symptoms were cold hands and feet, poor memory, lack of strength and very slow pulse.

CASE X.—Age, 31; chief symptoms, "bilious spells," with vomiting, constant headache at base of brain, severe and constant pain in region of liver, and constipation. Patient said that, formerly, he had suffered greatly with dyspepsia, but by avoiding tea and coffee, and *eating a few light articles of diet* his stomach was doing better work, although his other symptoms had grown worse, and he had lost forty pounds of flesh in two years.

I have not given a careful history of

these cases, nor told of the various treatments each had taken before resorting to suggestive-therapeutics. But I think I have given sufficient data to make clear the point I desire to emphasize, i. e., that all these patients had more or less trouble with the main organs of nutrition, and that the other symptoms were the result of the consequent interference with the normal blood supply. In one or two cases, the mental troubles had preceeded the physical symptoms, but the mental conditions were aggravated by the physical troubles and could not have been relieved unless the physical troubles had been removed.

I found every patient had been neglecting one or more of the life essentials, and the treatment in each case consisted in keeping before the patient's mind, constantly, thoughts of health, strength, happiness and the physical requirements of the healthy man. Taking the Healthy Man as the standard, every patient was required to make his habits of eating, drinking, breathing and thinking conform to that standard.

Some of the patients were eating and drinking too much, while others drank too little and did not eat sufficient food to sustain their life forces. The majority of them did not breathe properly.

In every instance the constipation and dyspepsia were perfectly cured within a few days after beginning the treatment. Most of the patients gained in weight rapidly, but one of them lost ten pounds; however, this was the result desired in his case.

Not one of these patients required more than one month's treatment, and it was very gratifying to watch one symptom after the other disappear as the circulation picked up after the relief of the

troubles in the stomach and bowels.

Besides the suggestions to overcome the physical troubles, appropriate suggestions were given to those who had severe mental troubles, and as their physical condition improved, the suggestions directed to the mental symptoms had greater effect.

Melancholia is generally the result of imperfect elimination, and as the nutrition to the organs of elimination increases, these organs perform their functions properly and a clearing of the mental horizon is the result.

Poor memory and concentration are brain functions, and are impaired to the same degree in which the blood supply to the brain falls below the normal standard. Improve the general health and these

brain functions are generally completely restored.

It is not possible in this report to give in detail the suggestions given to each patient, but the reader will find clinical reports in which the treatment of similar cases is given in detail, by referring to the clinical reports published in the November, December, January, February and March numbers of this magazine.

Thought takes form in action. See, then, that your patients eat, drink, breathe and think according to rule, with a purpose in mind. When the expectant attention is aroused in this way, the results follow. Every time a patient eats, drinks, breathes or thinks for a purpose he is influenced by his auto-suggestions.

DESIRE.

S. F. MEACHAM, M. D., OAKLAND, CAL.

In my previous article I made a statement like the following: "There is but one motive, Desire; but one desire, Happiness, and three elements to happiness, Individualization, Self-mastery and Freedom." In this article I shall very briefly consider the first portion of that statement, "There is but one motive—Desire."

By motive we mean any incentive to action; anything out of which action can spring; in short, the cause of action.

It is not necessary to my position, that this statement should be made thus broad and inclusive, but as I, personally, thus accept it, I make it in that way purposely.

It would take a volume to establish this position, even if it could be done at all,

hence I shall not attempt it, for what I shall say about Desire, Happiness, etc., will be just as true on any other hypothesis you may see fit to adopt.

I am going to make the statement more concrete, though, so that you can see where I stand, personally.

To me this universe is either governed by intelligence, or by blind force. Not by both, but by one or the other. No compromise is possible, *if it is a universe*. If it is partly governed by blind force, and partly by intelligence, then it is a diverse, not a universe. So, I must accept one or the other, for to me it is a universe. I freely acknowledge at the outset that I can neither prove nor disprove either

statement, so that others will be forced to accept what I say, so I choose the one that best fits my own view of the world and experience in which I live, standing always ready to accept any other at any time it shall look more reasonable to me.

If this is a universe, governed intelligently and intelligently only, then choice reigns supreme at every point, and choice is unimaginable apart from desire. If I desire nothing, I shall choose nothing. Hence, desire is supreme and universal. I *will choose* according to my character, yes, I *must do so*, and so must everything else that exists from atom to world. In order to know what anything will choose to do, you must know its character, its constitution. I do not claim that everything is sufficiently individualized to exert self-conscious choice, but that it is conscious as being part of the whole, and that in it, whatever it may be, there exists the potency of self-conscious desire and choice, according to its acquirements, its knowledge. Mineral, vegetable, animal, atom, molecule world, it would be just the same. So I feel perfectly safe in affirming that Desire is the mother of all action whatever, and no one can deny that it is the source of all human action.

But we have two classes of desires, immediate and mediate. It is because most people overlook the latter class of desires that they reason themselves into thinking that desire is an unsafe thing to follow, and that we have in us something which they call reason or judgment that should be our guide. These people fail to see that the disposition to reason is just as much a matter of desire, as the disposition to take food, and that after reason a desire intervenes between the conclusion and the action.

By immediate desires, I mean all cases

where we follow the impulse that is in the mind at the time. We do what we wish to do now.

In the case of mediate desire, we do what we do not want to do *at the time*, because we have learned that this course gives, in the long run, greater happiness. We have learned that it does not always result in happiness, if we follow the present impulse, to the exclusion of experience. But as we can desire nothing but happiness, we are unable to wish to do what we know will cause distress, unless we thereby increase our chances of happiness after awhile.

When I say, "What we know," I refer to *available knowledge*, that is, knowledge that is active *when I must act*. It is not always true, in fact never true, that all the knowledge we really have, is available knowledge.

None of us can act up to the best we know at all times. This is because we choose our actions from the *active* knowledge we possess, while, *at the time we choose*, we may be in possession of much information on the topic *that is latent and inactive*. This is valueless *at that time*, though it may at some future time be active and influential.

Some one may say that it is of value because it has its influence in the formation of character, and while there is some truth in this, its value is only a negative one *at any time it is inactive*.

What I mean is this. I always act according to my character, and while it is true that all that I know, feel, and am, constitutes my character in its ensemble, yet it is also true that the knowledge, feelings and activities *that are dominant at any time constitute my available character at that time*. So I act, not according to what I know in the abstract,

but according to what is active at any one time. I always follow desire of some kind, immediate or mediate.

Some express this same thought by saying that we are always safe in following happiness, but not always safe in following pleasure, but I prefer the other expression as it does not necessitate giving any new meaning to terms, and, to most people, there is only a difference of degree between pleasure and happiness, while there is an intrinsic difference between immediate and mediate desires. The two may agree, but they may be very antagonistic. Let us look at some of the groups of desires that actuate us.

Selfish desires—social desires—sense desires—rational desires—sex desires, etc., constitute a few such groups which will serve to illustrate the complex nature of desire.

I may desire to do as I please, or as *some one else* wishes, or to follow authority, or to be miserable today thinking that it is necessary that I may be happy after awhile, or I may desire to be happy to-day, not believing that any future can be other than a succession of to-days.

Some even desire to kill desire, thinking this necessary to happiness. You see that even these are following desire. Go where you will, or do what you may and you are still within the grip of some kind of desire. No desire, no motive, and no action is an infallible and invariable condition. The only question is, what desire should I follow?

Let me illustrate. I may, at this moment, desire to go out and get drunk, and at the same time, I may have learned by past experience, that drinking causes disease, misery, loss of friends, and many other undesirable things. Will I go and get drunk? I have, according to the

above supposition, in my possession knowledge that would restrain me. Will it do so? Will I act as well as I know?

This depends on whether my knowledge is available, that is, active now that I am in the grip of the desire for drink. No matter how much I may know of the ill effects of drink, it will do me no good unless it is active now. It will be active tomorrow *after my drunk*. I will then see, feel, and know actively all that is in me about drinking, but do I have these active in me now, or is the immediate desire for drink dominant? Does this immediate desire control the situation and say what the associations and recollections shall be while it reigns? If it does, then all my other knowledge is only latent possibility now, it is for the present shut out and not available. The fact that it may come up tomorrow, cuts little figure to-day, for today I will act some way on the matter according to the assumption. This latter man is dual. One set of desires, the immediate ones tend to getting drunk, while the mediate desire which must also be for happiness tend to restraint, to soberness. There must be war 'till these are united, that is, 'till all of my knowledge is available at any time, 'till immediate and mediate impulses are balanced and the act that results be the fruitage of *not part but of all* that I know and desire.

What is true in this case is true in all cases, and it is because of lack of knowledge of these two sets of desires that so many run amuck, or fear absolutely to say that they are following desire at all, and really feel that it is a disgrace to do so; but disgrace or not, we must all do so. It is our soul motive.

I desire to save money and at the same time desire to spend it. Which will

I do? Here, as in the case of drink, the *desire* that finally results in action, will be an outgrowth of my available or active knowledge on the subject. When I act, it will be a child of some type of desire.

One other thing is too little understood and that is the influence of my beliefs or view-point on my desires. In this age when inductive thought is god of our reasoning, we are prone to belittle beliefs and their importance. As I am going in the near future, to write on this topic, I shall only drop a word here. Facts have no meaning in themselves. They derive their meaning from their grouping and they will be grouped, not according to their intrinsic nature, but according to our beliefs on the subject on hand, that is to say, one hundred facts will mean as many different things as there are beliefs on which they are strung. It is absolutely impossible to group facts of any kind, without some theory or belief, on which to string them.

From this it can be easily seen that my belief will control the arrangement of facts, and that this arrangement will settle the meaning of the facts, and that my desires relative to these, will, as a consequence, be largely influenced by my beliefs. My beliefs will determine the class of knowledge I possess, this knowledge will not only control my ability to choose, setting the limits of my choice, but will, by determining my active and passive character, determine what my desires will be. So we see that beliefs are of first importance. I must examine my beliefs if I would be safe, and know the vast range of their influence over desire and action. Belief is born of my available knowledge, and hence can vary every hour of the day if my reigning mood, with its control over association of ideas

and memory should change that often.

Now, what is the relation of desire to belief? Here, as elsewhere, desire is primary and controls the thoughts, feelings, and acts, which organize into my beliefs; but while this is true, it is also true that once a belief is born, it will have a retro-active influence that cannot safely be ignored by any who would tread safely the road toward happiness.

Next month we shall commence the examination of the grounds and elements of happiness.

As He Ordered.

Not long ago an anxious mother brought her daughter to see a famous London physician. The girl was suffering from what some people call "general lowness." There was nothing much the matter with her, but she was pale and listless, and did not care about doing anything, even eating.

The doctor, after due consultation, prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf, but apparently heard all he said, and bore off her daughter, determined to carry out the prescription to the letter.

In two weeks she was back with the girl, who was rosy cheeked, smiling and the picture of health.

The doctor naturally congratulated himself on his skill, and said cordially: "I am glad to see your daughter is so much better."

"Thanks to you, doctor," exclaimed the grateful mother. "She has had just what you ordered. She has eaten carrots three times a day, and sometimes oftener—and once or twice she had them uncooked; and now look at her!"—London Tit-Bits.

SUGGESTION AND CRIME.

F. EMORY LYON, PS. D. CHICAGO, ILL.

It is not my purpose herein to speak of the possibilities of the individual suggestionist in influencing another to commit crime. I think such cases are at least so rare as to be hardly worth considering. But the potency of collective suggestion upon susceptible minds in producing crime is quite perceptible. The physical basis of nearly all crime may no doubt be found in either hereditary tendency, abnormal environment or some neurasthenic impulse. In either case we would recognize that the individual criminal is not the only person responsible for his crime. Some of the causes lie beyond and outside of his own personality and others must enter into the responsibility for these causes.

But if this be true, in considering the physical basis of crime, it is no less true and much more far-reaching when we enter into the psychical causes of crime. Epidemics of crime and of the mob spirit are the most apparent instances and the most frequently spoken of. The mob, however, produces more than another mob. Instead of deterring from crime, it tends to reproduce, by suggestion, another crime similar to the one it intends to stop. It is said that the detailed accounts of the Spanish war in the papers tended directly and greatly to increase the number of murders in such districts as the Nineteenth ward of Chicago. The same is doubtless true of suicides.

If you want to do anything good you will begin to gather suggestions in all you

read as to how to do it. And the same would be true if you should entertain the thought of doing something bad. And the more you read, the more irresistible would become the impulse to do the thing. But all this is a matter of common observation.

Another phase of the problem looms up with still greater significance, since we have begun to understand the laws of thought transference and telepathy. A group of neighborhood women get together in their afternoon sewing circle. In their gossip they get to talking about Tom, the son of the woman who is not present. Now Tom is a rather boisterous young fellow, overflowing with life, sociable and generous with the boys. But these women see nothing but predestined evil in all his wild ways. They not only accuse him of recklessly sowing his wild oats, but one says: "They say he drinks, too."

Another with prophetic wisdom suggests: "He'll go to the bad yet, you mark my word."

A third, more charitably inclined, ventures: "Well, I suppose he can't help it. Poor fellow, it's probably born in him."

Yes, it is born in him that very hour by the combined mental vilifications of that group of busybodies, and if Tom is at all sensitive he can't help getting the suggestions, telepathically, even though he be a thousand miles away. As a result he begins to feel an indescribable longing to do the very things they have spoken of

and put into his thought. He begins to manifest the dare-devil spirit and feels as though he must go it one better each time.

Others begin to talk about him and increase the force of the suggestion. Tom begins to do things that he never dreamed of doing before, and he does not know why he does them. But we know, because we see the thought in a hundred minds compelling the act. Finally one night Tom disgraces his family and the whole community by doing just what they have thought him into doing. And then, now that he has committed a crime, suggestion begins in good earnest.

Henceforth he is the victim of a bad line of suggestion that carries him, with no further effort on his part, to a felon's grave. All of society's inherited prejudice about the prisoner, all its morbid feeling about the jail bird, are centered upon poor Tom to break down his will and weaken his manhood. By the time he has paid the penalty of his crime, unless he is a remarkable personality, he is a mental invalid and needs a specific line of suggestive treatment to restore sufficient confidence in himself to meet the marble heart and the cold shoulder he is likely to encounter.

But suppose he still has sufficient courage to try to live a temperate and honest life. He seeks employment and finally finds it. He does well for a time. But the whole community knows him as a marked man. All are looking askance at him with suspicious eye. They are saying: "He's an ex-convict. See how quick he'll fall." They are all anxious for a chance to say: "I told you so." They say: "Once a criminal, always a criminal," etc. Tom does not hear all this, but he gets it just the same, for it's in the

atmosphere. Though he be born of the blood of a saint and have had the training of a palace, the suggestion would be forced upon him.

The impulse to crime comes over him again, he knows not from whence, but we know. And when it is done, the creators of the crime look wise and talk about heredity, environment, etc., and thank themselves that they are not as other men.

The problem of criminology, therefore, is primarily and largely a psychological problem. It has heretofore been considered from various standpoints, either as a religious problem, a temperance problem, an anthropological problem, or a social problem. But back of all these aspects lies the power of suggestion in producing crime and its possibilities also in curing crime. And this observation is not a matter of theory.

The writer, as superintendent of the Central Howard Association, with offices in the Unity Building, Chicago, has for some time been working out the problem of the reform of the prisoner along this line. Coming into daily contact with ex-prisoners of all ages and stages of development, we have been able to observe both what suggestion has done and what it may do for the so-called criminal. In befriending these men and securing them employment we are able to give them many positive suggestions in the course of conversation.

We first inspire them with hope—the all-important element of success which has been well-nigh eliminated from their lives. We tell them they will succeed, and repeat the suggestion of our confidence in them until we inspire confidence in themselves. If they have had a weakness for drink, our strong suggestion that they have mastered the weakness is

nearly always effectual. Most of the men who come to us are of the better class of accidental criminals, but who yet have the incubus of adverse suggestion to drag them down, except for our help.

I am persuaded that even with many of the real criminal type, the most of whom would be somnambulistic, much could be accomplished in a few weeks by daily treatment, with exaggerated effect, under

relaxed conditions. I am glad to call the attention of the more experienced suggestionists to the possibilities in this line, and will be glad to welcome any questions or opinions on the subject.

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PHYSIOLOGICAL HAPPINESS.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

The purpose of this article is to consider happiness—not felicity which is a degree of pleasure or enjoyment greater than happiness, nor bliss and ecstasy which are degrees of delight and enthusiasm greater than felicity. In ordinary parlance, by the term happiness is understood the positive state of pleasure or the emotional excitement accompanying agreeable sensations and ideas. All emotional states are reactions resulting from consciousness of sensations or from ideas—memories or imaginings of sensations. Wayland defined happiness as “pleasurable consciousness.” To be of a happy disposition, man must be in the enjoyment of pleasurable sensations, especially bodily sensations, most of the time; for physiological happiness alone has any degree of permanency.

A state of happiness, a happy mood or disposition, is most perfect and lasting when the vitality is strongest and most

vigorous, and is only assured by the continual experiencing of pleasurable sensations. A well-fed, well-nourished person is physiologically happy because the desires engendered by the instincts of self-preservation are appeased and because the adaptation of mentality to the physiological economy and to the environment is such that the exercise of a biologic function, or functions, within prescribed physiological limits, constitutes a source of pleasure. Technically at least, physiological happiness is quite a different state of affairs from that of enjoyment of the appetites and from that of gratification of the passions engendered by the instincts of paternalism and ambition. Appetites and passions, when normal, are legitimate, but the happiness which they afford is brief. When pleasurable sensations are excessive or otherwise improperly enjoyed and too frequently repeated, as in the periodical enjoyment of the appetites and

passions, a person's power to enjoy them may be more or less diminished, perverted, or even suspended.

Most works, whose object it is to teach mankind how to attain happiness or freedom from distress, tell us that "happiness is a state of mind and is not determined by external circumstances." While happiness is psychical in its nature, it is a certainty that happiness and distress frequently have their origin in external circumstances. The function of the brain, which enables man to exercise self-control over all mental action, is an important factor in determining happiness or a happy disposition. All must have noticed that in our better moments, in elevating emotional states, we are unconscious of many circumstances which under other conditions would be decidedly unpleasant or distressing. Again, the expressions subconsciously following sensations and ideas, which ought to afford us pleasure, are often repressed or suspended by the activity of a formalized intellect. Now, it is evident that the dissecting-knife of reason is not sharp enough for the majority of subtle influences which environ most persons. Humanity is not swayed by reason and common-sense alone but also by sentiment.

Sentiment very often determines how an object or condition shall influence us; hence, it is no gross exaggeration for us to say: Things and conditions are agreeable or disagreeable according as we view them with a mind whose eyes are fixed only upon the agreeable or with a mind whose eyes are fixed only upon the disagreeable. Does not a muddy, slimy, foul-smelling pond, which under ordinary circumstances is very disagreeable, often become an object of beauty and admiration when viewed from certain directions during the

reflection by its surface of the rays of the sun? In fact, the display of colors due to reflection of the sun's rays by the surface of the water may make a person with an aesthetic turn of mind unconscious of the disagreeable features of the pond, for the time being. Remember that the mind cannot observe darkness when the eyes are turned toward the light.

Pleasurable sensations derived from the gratification of sensual appetites render a person temporarily happy; but he only can be esteemed physiologically happy who enjoys continual peace of mind—and peace of mind is possible only in persons who are conscious of agreeable sensations and ideas. A person, who is continually suffering those changes in the blood-vessels and in the organs of the chest and abdomen which are accompanied or followed by depressing and unpleasant sensations, pains, fear and distress of mind, cannot be physiologically happy. Of course, happiness is comparative. Temporary mental happiness may be induced in many persons, even in miserable persons, by those sensory and philosophical appeals which arouse and augment pleasant sensations and ideas, and which suppress, for the time being, disagreeable ones.

No man is born happy. Happiness, physiological happiness, is the result mainly of experience, of example, environment, knowledge, suggestion and suggestiveness, habits, and similar factors. Customs have a great influence in determining happiness; for "custom forms us all." We cannot agree with those who claim that knowledge, generally speaking, makes man unhappy. It may make some persons unhappy, but not all. Those whom knowledge makes unhappy are usually found to be in poor health,

to have been improperly educated, to be victims of lively imaginations, or to be persons who expect happiness to be thrust upon them, who expect to be happy in spite of their disregard of the necessary laws of health.

Who will say that knowledge does not increase the sum total of human happiness when he beholds mankind increasing in wealth, in wisdom, in mental and physical well-being, in morality, solving the problems of sickness, misery and poverty, and cultivating good-will towards fellow-men and lower animals? Surely the efforts of geniuses, talented individuals and sympathetic persons to create captivating ideas, wholesome emotions, pleasant sensations and charming expressions, have not been without their fruit, without their elevating effect upon mankind in general. Physiological happiness is pleasurable consciousness; but consciousness is not dependent upon or determined by external conditions alone.

Every change in the body, no matter what the character of the change may be, whether of internal or of external origin, is acutely or obscurely felt and consciously or subconsciously acted upon the moment it occurs. The brain, which is the center for conscious recognition of all subjective and objective impressions, dominates in well-trained and normal minds, usually more often than less often, all the organs of the body. While it is true that the active normal brain, by virtue of its inherent or preorganized mechanism for creative or productive mental action, possesses the capacity of influencing, controlling or even suppressing the functional activity of the other organs, still this capacity of the brain is largely, if not entirely, determined in the ordinary run of humanity by the conditions of the body,

especially of the vital organs and blood-vessels.

All the bodily and environmental changes wrought by the practices and arts of man are the outcome of discoveries and inventions which were first psychical in nature. Every mental process in man or animal is accompanied or followed by a change, or by changes, in the animal economy and in the environment. All discoveries and inventions, tending to improve man's mental, physical and social condition, are first conceived or imaged in the psychical realm of mankind before they become real productions in the physical realm. There is always some improvement in our mental and physical condition, in our social condition or in our environment when there is real mental progress; and *vice versa*, when there is an improvement in our physical or social or environmental condition, there is usually a happy and melioristic tendency imparted to the mind. All changes, causing sensations and ideas, react upon the body and give rise to instinctive and emotional reactions.

The instincts and emotions are inseparably related. Definitions, at best, are incomplete and unsatisfactory, still it is hardly possible to get along without them. Instincts are biologic acts and reactions performed without forethought, mental action or individual experience by virtue of the mechanism of inheritance which every living creature possesses. An emotion is a strong impression, resulting from sensations and ideas, producing a physiological and physical reaction correspondent to its nature, either to appropriate and enjoy or to avoid and repel the exciting cause. For present purposes these definitions of instinct and emotion must suffice. Instinct-

ive reactions are the result of changes induced in the muscular system, in the blood-vessels and in the organs of the chest and abdomen by impressions affecting the lower nerve centers—the reflex and automatic centers of the sympathetic and central nervous systems. These muscular, vascular and visceral changes, in turn, impress the brain cortex, producing the psychic reactions or states called emotions. Reason determines our self-control over all mental action, while instincts and emotions primarily determine our thoughts, the character of our thoughts and the persistency of our lines of thought in certain directions. Conscious action and much subconscious action, in man, is the direct result of thought; hence, the important role played by the emotions in health and disease demands careful consideration at the hands of all psychical and psychophysiological healers.

It is to be regretted that the relation of emotional state to the complaints of persons during disease and distress has not been the subject of as wide-spread and careful investigation and consideration by doctors and psychical healers, as its importance warrants. While the thinking faculty—the ratiocinative side of the mind, and the more derivative phenomena of memory, will and judgment have been subjects for study for thousands of years, the affective side of the mind—the moods, has been a subject of less frequent investigation. Yes, the emotions have been thought to be subjects worthy of consideration only by persons with lively imaginations; hence, the consideration of the nature, origin and purpose of the various emotions was left almost entirely to poets, musicians, painters, sculptors and the various classes of expressionists. But, as a rule, artists and expressionists have

treated the subjects of moods, or of emotional states, in such absurd, loose, imaginary and arbitrary fashions, that the relative importance of the emotional states to the physiological disturbances in disease and mental distress has not been properly appreciated, both by the medical profession and the laity.

Physiological happiness is mainly the result of a brisk circulation of normal blood through the capillary blood-vessels, especially through the blood-vessels of the nerve ganglia and ganglionic nerve plexuses of the sympathetic and central nervous systems. Whatever increases the rapidity of the flow of blood to and through the vital organs of the chest and abdomen, within physiological limits, reacts upon the sympathetic ganglia and nerve plexuses and causes impulses from these ganglia and nerve plexuses to reach the brain cortex where consciousness of sensations, if agreeable, through association of ideas, in turn, engender the mood called happiness. As is well known, the sympathetic nerve ganglia and plexuses are mostly situated in the neighborhood of the heart and stomach; consequently, it is here that the glow which accompanies happiness, felicity and bliss is most strongly felt. It is common knowledge that the ancients, the poets and, especially, the clergy describe our emotional feelings, whether elevating or depressing, pleasing or disagreeable, as coming from the heart or breast.

Those pleasurable sensations that are experienced when, as the poet expresses it,

—“A young man’s fancies
Lightly turn to thoughts of love,”

are first felt in the chest, in the region of the heart, according to the writings of poets and the accounts given by men who claim to have experienced true or instinct-

ive love. It is in the chest that the young woman, when conscious of unrequited love or, as poets would say, when the light is gone and all seems dark and gloomy, first feels the distressing sensations which cause her so much misery. No wonder, poets, both ancient and modern, make the heart the *fons et origo* of all emotional feelings, of happiness and misery. Francis W. Bourdillon, who established his reputation by writing the poem entitled "Light," clearly makes the heart the foun-

tain of happiness and distress, in that poem.

"The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the setting sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

(To be continued.)

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY PARK, DURHAM, N. C.

Proper Breathing. Closely associated with exercise is the matter of breathing. One reads a great deal these days about deep breathing and special breathing exercises, and there are various "arts" of deep breathing advocated and advertised for sale. A knowledge of the breathing apparatus and an understanding of the act of respiration should enable anyone to get the right idea of breathing and to appreciate the value of this important function of the body.

Air is one of the life essentials so often referred to by Dr. Parkyn, and it is necessary to a normal, healthy condition of the body that sufficient of it be constantly breathed. It is the quality of the air we breathe, as well as the quantity, that must be duly considered. The lack of appreciation of the importance of breathing pure air is the cause of a great amount of weakness and susceptibility to disease. The main cause of so much consumption

or tuberculosis—the "white plague," as it has come to be called—is lowered vitality from an inefficient supply of pure air to the lungs. Taking vitiated air into the lungs poisons the blood, and the consequent lowering of the vital forces favors the development of the tubercule bacilli or any other disease germs. In mountainous Mexico, where tuberculosis should be unknown, it is quite common among the "greasers," or lower class of Mexicans, and this is due to their custom of sleeping with their heads covered up in blankets, and breathing, over and over, their own vitiated exhalations. They wake, or are awakened, each morning, as if from a stupor; practically, they are auto-intoxicated or poisoned, and it is easy to comprehend the ill effects of this nightly repetition. This custom is common among the negro race, also. A person accustomed to sleeping in a well ventilated room would have a feeling of suffocation

in a few minutes with the head covered, but if it were to be persisted in, the system would gradually yield, as it does to the effects of various drugs and poisons. I have noted, personally, the conditions I have described, among Mexicans and Negroes.

A dozen pages could easily be written on the subject of proper breathing and all that goes with it, but I will now give a description of the breathing apparatus and the act of respiration, as concisely as possible, but with sufficient detail to permit valuable and practical deductions being made.

The lungs are situated in the thorax or chest, which is a closed cavity, having no communication with the outside world except by means of the respiratory passages. The air enters these passages through the nostrils or the mouth and passes through the larynx into the trachea or windpipe, which divides into two tubes (bronchi), one to each lung.

Respiration consists of the alternate expansion or contraction of the chest, by means of which air is drawn into or expelled from the lungs. These acts are called inspiration and expiration, respectively. The act of respiration is necessary to maintain animal life, to provide the means of continual absorption of oxygen and excretion of carbon dioxide or carbonic acid gas. By the blood, oxygen is absorbed from without and carried to all parts of the organism, and, by the blood carbonic acid, which comes from within is carried to those parts by which it may escape from the body. Oxygen is of vital necessity to all the cells in the body. The nerves, muscles, brain, and every function in the body, are dependent on a sufficient supply of it for their tone and proper working power. Oxygen is

the fighting element of the red corpuscles of the blood in combating the presence and effect of disease germs which enter the system. The blood stream collects the result of this conflict, and the waste matter from the broken down tissues of all parts of the body and, in the form of carbon-dioxide, they are expelled from the system, chiefly by means of the lungs. The blood in the lungs comes into close contact with the fresh air taken into the air-cells, and an interchange takes place; carbonic acid gas being given off and oxygen taken up.

The matter of deep exhalations is as important as that of full inhalations. Whatever waste matter is not properly eliminated by the lungs is left for other organs to carry away, or it is retained in the system as a poison.

It can be taken for granted that no organ is intended to partially do its special work, and it is a fact that any part of the human economy which is not used becomes atrophied and ultimately loses the power of acting.

The lungs, then, should fully perform their special work, and all parts of the lungs should be duly used in order to retain their capacity for work. In habitual shallow and improper breathing, all the air cells of the lungs are not brought into action, and, eventually, more or less of the lung capacity is lost, and the vitality of the body is lessened in proportion.

The act of inspiration takes place by the chest expanding, by means of the inspiratory muscles, and the quantity of air taken into the lungs varies according to the size of the chest, the mobility of the chest walls, the strength of the respiratory muscles, the tone of the lung tissue, and the condition of the air passages.

Exhalation or expiration requires no

muscular action except where it is a forced act, for the relaxation of the inspiratory muscles, the lessening of the chest cavity and the elasticity of the air cells is sufficient to expel the air.

The main breathing muscle is the diaphragm, a somewhat triangular and flat muscle which forms the floor of the chest cavity and the roof of the abdomen. In relaxation it is arched upward, but when the act of inspiration commences it contracts and descends, thus increasing the space for the base of the lungs to expand. The expansion of the lungs during inspiration presents some peculiarities in different persons. In young children it is effected chiefly by the diaphragm, which, being highly arched in expiration, becomes flatter as it contracts and, in descending, presses on the abdominal organs, pushing forward the front wall of the abdomen. This is called the **ABDOMINAL TYPE** of breathing. In men, together with the descent of the diaphragm and the pushing forward of the front wall of the abdomen, the chest and the sternum (breast bone) are subject to a wide movement in inspiration. This is called the **INFERIOR COSTAL TYPE** of breathing. In women, the movement appears less extensive in the lower, and greater in the upper, part of the chest than in men, and may be called the **SUPERIOR COSTAL TYPE**.

The main object in proper breathing is to breathe deeply—deep enough to bring into use all parts of the lungs, including the most remote air cells. A combination of the previously mentioned types of breathing is the proper type to be cultivated. By it the chest cavity is increased to its utmost in all directions. Comparatively few people habitually breathe deeply, naturally.

There are many factors which tend to

produce shallow breathing and I will mention a few of them: Interference or partial obstruction in the air passages, nose, throat and bronchials; lack of any physical exercise which requires the use of the full capacity of the lungs; tight clothing; various forms of nervousness; digestive derangements; overeating; lack of pure air in working and living rooms; effects of stimulants, drugs, tobacco, etc.

To acquire habitual, deep, full breathing, the conditions which tend to antagonize it should be first attended to, and then the daily practice of deep breathing exercises will accomplish its purpose.

Take in through the nose slowly as much air as possible. (At the beginning of the effort the front of the abdomen should project forward, followed by lower chest expansion, and finally the lifting of the upper chest.) When the lungs seem to be filled to their greatest capacity, pause for a moment only and then allow the air to be expelled slowly, but occasionally force it out. I have always claimed that it is not advisable to hold a full inhalation for any length of time, for the reason that the practice tends to reduce the elasticity of the air cells by over-distension, although if done occasionally it may be beneficial.

Many persons will have difficulty at first in practicing this method of breathing, but really it is very easily acquired. Trying it before a large mirror and placing the hands over the abdomen will help to get the right movements. At the end of the inhalation, if done standing, it is well to elevate the shoulders slightly, thereby raising the collar bone and allowing more space for the small upper lobe of the right lung to inflate. This part of the lung is frequently a starting place for tubercular disease. Some variation can

be given to the breathing exercises by inhaling quickly and exhaling slowly, and vice versa. The exercises can also be practiced while walking, without attracting undue notice. At least sixty repetitions of the exercise should be made every day, in doses of ten, and with a week's practice the increase in the capacity to take in air will be quite noticeable.

The rapid breathing that is induced by running or fast walking is fine exercise for the lungs and the respiratory muscles. A well-known writer of the day has said "if all school children, during their school course, were given ten minutes' exercise in deep breathing daily, it would do more to combat the spread of consumption than anything else."

The average lung capacity of the healthy, adult man is placed at 240 cubic inches, but I do not think it is as great as this. A good plan is to test the capacity of the lungs occasionally, by means of a spirometer. To those sufficiently interested in the development of lung power I will recommend an instrument which will be of interest and value to them, if they will write to me. Besides increasing the lung power, which is tantamount to increasing vital power, the practice of deep breathing exercises, followed by habitual deep breathing, will give an improved appearance to the individual by promoting a correct carriage of the head and chest. The exercises given in last month's issue will strengthen some of the respiratory muscles, and, together with the deep breathing exercises I have given, if practiced daily, will, in a short time, change a flat chest, accompanied by stoop shoulders, into the desirable, full chest, correctly held, and ensure a proper carriage of the shoulders.

While on the subject of proper breath-

ing, I may be expected to say something of the injurious effects of corset wearing.

From the description I have given of the mechanism of breathing, it must be evident to all that corset wearing prevents full and correct breathing, and where it restricts the natural movement of the front abdominal wall and constricts the lower chest girth, the abdominal organs are forced out of their natural positions and various displacements and other ailments peculiar to the sex frequently occur.

Next month I shall describe the skin and its functions, and discuss the subject of bathing.

Why Should I Not Talk of My Troubles.

This question is important enough for capitals. It is asked in all sincerity, and with a real desire to know, and when the writer adds—"If I do not speak of my misery I shall be forever dumb, for there is nothing else to talk about." The effect is pathetic, and would be lachrymose if I would allow it. But I have learned better—learned it by wading through oceans of tears—my friends' and my own. It was not necessary that I should part with health, strength, and courage through such use and abuse of the emotions, but like our friend I said: "Why should we not talk of our troubles, why should we not weep together when there is nothing to smile about, and nothing pleasant to talk about?"

And so we sniffled, and speculated, and parted, limp as rags, and sorrowful as Rachel.

This foolishness was not of a very remote past. It was my duty to weep with those who wept, and in order to comfort

my companions to have my story of desolation a little bigger than theirs.

Some of you may shake your heads solemnly at this point and declare that you never tried to exaggerate your miseries, but I beg leave to differ from you. Whether you tried or not, you did it, and many of you are doing the same old business in the same old way this very moment. I think the only thing that saved me from utter physical collapse was a wonderful sense of humour, which often came to my rescue in what I then considered the wrong places. But I know now that this was the normal and the other the abnormal attitude. Deep in my heart was the understanding that there was really no good reason for this suffering and complaining, and the best part of my knowing was that God had nothing whatever to do with it. Still, as our friend says, I should at this period of my history have been dumb had I not talked of trouble, for the seeming was all on the side of tribulation.

"Why should I not talk of my troubles?"

Because you have no trouble, and to talk of something that does not exist is an absurdity.

Sounds hard and untrue, does it? It would perhaps have sounded exactly that way to me once, but I think even in the most severe attack of sickness and poverty-delirium I should have pricked up my ears with an intelligent wish to hear more on so desirable a subject.

Would you grieve over the shadow that the sun casts in front of you as you walk in the fullness and warmth of its light? "Ah," you say, "I know that to be a shadow. There is no power in a shadow to hurt me. But would you call sickness and poverty, a profligate husband, and a

disobedient daughter, shadows?"

Every one of them. Alter your relation to these things, and see how quickly they change. A zenith sun casts no shadows. We must not permit the sun of our existence to rise or set. It must be for ever overhead.

I wish I had a new language—the language of the angels, perhaps—to explain the almightiness of this truth. Try and remember that your sun shines for you, and to understand that you cannot shine it for any one besides yourself. No matter how close the apparent relations between yourself and others—husbands, wives, children—there is no real relation unless you are in spiritual sympathy. In that case "love worketh no ill to its neighbor," and each possesses and appropriates his zenith sun. In such instances shadows and cross vibrations are impossible.

These conditions are exceedingly rare, because so few persons are aroused to the value and necessity of their own individuality.

A long time ago, years before I knew anything about mental supremacy as a working factor in life, I wrote a very radical book. It was crude and impolitic, but with all my ignorance I have never written anything since that held more truth. In one place I dared to contradict the old saying that "As you make your bed so must you lie." I said in no uncertain language: "Get up and make it over again. Get a new bed. Burn the old one. Do anything but continue to stay in discordant conditions."

"Why should I not talk of my troubles?"

Suppose your trouble is a wayward son, or a disobedient daughter. Do you think it fair towards those you are anxious to help to spread the stories of their esca-

pades among those who will forever remember them? These children will reform, and come into a beautiful consciousness of truth. Their experiences which you so much deplore will lead them into safe harbor, and, if not now, after a while. It looks awful and seems very hard to you, but, if you will cultivate a passive silence and a listening attitude, you will see and hear many comforting things. When the wild oats have been sown, you will forget all about the faults that occasioned you so much anxiety, but your friends and neighbors will never quite believe in the new crop.

I tell you, and I know, that there is no need of all this sorrowing and sickening and dying. Tribulation is a habit. This truth was wrought out in me by experience, at the expense of health, happiness, and everything worth living for. How jolly it would be if you would take my word for it, and stop your fussing before your hair turns white, and "the grasshopper becomes a burden!" To wake up at such a time means a vast amount of pulling down and repairing, a task that very few have the courage or the faith to undertake.

To put a good word in place of the complaining one, to smile bravely when tears would be easier—and remember that these are easier only because of habit—to keep silent in an atmosphere of discord, is to attract peace and happiness instead of pain and sorrow.

Until we are able to "right about face" in this fashion, we shall be incessantly fighting shadows.

"As a man thinketh in his heart so is he."

This is the greatest truth that was ever enunciated. This truth is always antagonized by grumblers. They cannot bear to

hear the scriptural passage quoted. It does not apply to them. Their troubles are all real; they do not think them. But they do. Let them stop thinking misery and go to thinking joy, and joy will materialize. Every human creature is a complete universe. The star next to me may look as if it were going to fall from the sky, but it will not, and my fear is only a foolish dream. Nothing ever falls. Nothing is ever destroyed. We look at our dear drunkard with streaming eyes and a heavy heart, and we say that "he has fallen so low." But the law of his being compels him to get up again, and he will keep getting up until he gets up and stays up. We do not like the process. We should refuse to see it. We should be too occupied with our own growth and the evolvment of our own happiness to grope about in the shadows of another. Let each universe manage its affairs. We have enough to do to attend to our own business.

Above all, let us try to realize that not one creature is outside of the Great Heart of Love. There is no way of getting out, and, knowing this, it should not be difficult to trust ourselves and our loved ones to such a power. It is then we realize that we have no troubles.—*Eleanor Kirk, in Expression.*

It is stated that Johns Hopkins Hospital uses no drugs in the treatment of typhoid fever, and yet has a larger percentage of cures than any other hospital in the country. This is a very bad report to get into circulation in the state of Missouri, where the allopaths have so strongly fortified themselves by statute that other modes of treatment are to be wholly abolished.—*Medical Arena.*

THE ART OF EXPRESSION.

BY ANNIE WARD FOSTER, CHICAGO, ILL.

"All expression is the manifestation of the being by the body and its agents."

We all know that the body is merely the material covering for the being, the house in which dwells that imperishable part of man, the Soul.

We cannot begin too young to study to refine and beautify this House; to learn that strength is health, and health is beauty and happiness.

Our first duty is, by the proper physical training, to put this body in fit condition to express our emotions in the highest and most artistic manner, and to learn that incorrect poise favors the development of many diseases.

A careful study has proved to me that a normal, healthy child will stand correctly until the age of four; then he begins to imitate the older people of his acquaintance, and often he is surrounded with people who stand incorrectly. See how important it is that every mother should understand physical work, to be able to correct her child in an intelligent way.

I have in mind one mother who brought her child to me for corrective work—a girl of ten years. Her first question was: "Can you do anything for this child? I don't see what is the matter with her. I have always told her to throw her shoulders back." So she had, and the child had obeyed to the letter. The shoulders were thrown back until the poor little body was almost deformed—large, protruding shoulder blades, deep hollows in the neck, lungs contracted, head pushed forward; all done by incorrect poise.

It took six months of intelligent ex-

ercise to correct the child's deformities.

Exercise, to put the muscles and joints in condition, so the nerve force flows freely from one joint or articulation to another. Exercise, to give smoothness to your movements, and bring grace. Learn to breathe correctly. Learn to obtain perfect control of the body by the proper exercises; for perfect control of the body assists to perfect control of the mind.

The better the condition physically, the purer the thoughts.

Cultivate a happy, sunny disposition. A happy expression on the face is always the result.

How often I sit and study a crowd of people, and wonder how many realize that each individual is a picture of some kind. Why not study to be an agreeable, beautiful picture, instead of an ugly and awkward one? Not only study the theory of expression, but the practical exercises which produce it. The most perfect of all expression of the body and its agents is poetry dancing. When studying this beautiful art my teacher gave me all the exercises to put me in condition for this work, and said, "Now take the poem you want to illustrate and dance."

It is the same in teaching a person to walk, to enter a room, the proper street carriage, or the drawing-room bows, etc. Teach the exercises that produce them. This is the only way to avoid affectation and to be individual in what we do. We should remember that all must come from within, for true expression and endeavor to train body, mind and will power to work in perfect harmony.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 21. The Treatment of Epilepsy.

I have a patient, a young man, 26 years of age, who has been troubled with epileptic attacks for the last five years. The attacks come on every three or four weeks and nothing has given marked relief. He is likely to have two attacks in one day and then there will be no sign of them for three or four weeks. He always loses consciousness and frequently injures himself when he falls.

The patient seems to be in fair general health, although troubled a little occasionally with constipation and a very foul breath.

Can this case be cured by Suggestive Therapeutics. He has taken several different treatments and was circumcised three years ago but no benefit followed the operation.

What suggestions should I give?

Illinois.

A. M. F.

[The treatment of epilepsy by any system of treatment is unsatisfactory if a cure is looked for; but as much can be done to relieve this trouble with Suggestion as with any other treatment. In fact, I have seen cases greatly benefitted by Suggestive-Therapeutics after numerous other methods of treatment had failed to give any marked relief.

Hystero-epilepsy has been cured by almost every system of treatment, and no doubt the many cures of epilepsy, posi-

tively claimed by different systems of treatment, have occurred in patients suffering from this form of the complaint. I cannot say that I know of a single case of genuine epilepsy which has been cured by any method of treatment, unless the trouble was the result of pressure on the brain from a tumor, fractured skull or syphilitic gumma.

An operation sometimes completely relieves the patient in the case of a tumor or fractured skull, and specific medical treatment will frequently relieve the patient if syphilis is the cause of the trouble. But it is the obscure cases from which these causes can be eliminated that I refer to chiefly in this reply.

Some authorities claim that there is an analogy between epilepsy and chronic sick headache, and their claims are not unreasonable. Certain it is that the Suggestive treatment given for chronic sick headache will greatly benefit the epileptic. Sick headache can be perfectly and permanently cured in every case by Suggestive treatment, but, as I said before, I have never seen epileptic fits perfectly relieved, although a great deal can be ac-

complished in getting the patient into better mental and physical condition, lessening the chances of injury and lengthening the period between the attacks.

There are certain medicines which will stave off the attacks for many months, but in the end, the attacks, when they do occur, are always more severe, and the patient frequently becomes a slave to the drug and the mind is generally impaired.

In chronic sick headache, the waste products are formed more rapidly than they are eliminated; the result is that when a certain quantity of them have accumulated in the system the headache appears. The waste products seem to undergo a change at this time, producing the disturbance, and are then eliminated from the system. The patient feels better for awhile, but gradually the storing up of the waste products occurs again and another headache is the result. This regular storing up of the waste products seems to account for the regularity with which the sick headache appears. The same phenomenon appears to be present in the epileptic patients. The majority of them suffer from dyspepsia or constipation, or both. Many of them will say that they are likely to suffer with an attack if they do not eat judiciously and keep the bowels regular with laxative medicines.

I have seldom seen an epileptic who gave careful attention to the "life essentials"; in fact, it will be found that the average epileptic does not partake properly of these essentials.

The general health of the epileptic must be improved by directing the thought impulses, by suggestion, to stimulate the main organs of nutrition and elimination, and the life essentials must be looked after carefully. As digestion, assimilation and elimination improve, the

period between the attacks will grow longer.

Suggestions must be given to lengthen the warning the patient receives before the attack. This warning sensation is called "the aura." The moment the patient feels it he should lie down, or place himself in a position in which he cannot meet with injury; then he should breathe rapidly and deeply and endeavor to fight off the attack by exercising his will power. He will frequently fight successfully, and the harder he fights the easier it becomes to withstand subsequent attacks. Secure the patient's co-operation by explaining to him the theory of the cause of his trouble and let him feel that it is possible for him to assist himself. He will take greater interest in following the treatment, and when he finds his health improving you can replace his dependence, fear thoughts and hopelessness with self reliance, courage and hope.

I wish readers who have epileptic patients under treatment would follow the lines of treatment I have suggested and send me a statement of the results obtained for publication.—Ed.]

Query 22. Phenomena Following Religious Revivals.

With the close of winter the annual wave of emotional religion that usually reaches us about mid-winter and lasts until early spring, has begun to subside, and the March winds have sufficiently cooled us off to look back and count the cost of the "harvest of souls."

Here in this and adjacent communities, the student of psychological phenomena is brought face to face with humanity in the "raw," and has a wide field for research and usefulness.

In order to temper the truth with charity, and to say as little about the moral and intellectual condition of these communities as possible or an attempt to discuss this many-sided social problem from a medico-legal or

other standpoint, it will be enough for the general reader to say that they (speaking collectively) are profoundly ignorant of the psychological and pathological effects of these annual "outbursts of religious mania."

A couple of cases will better illustrate the baleful effects of these "revivals" than anything the writer could say.

CASE I.

About three years ago the Freewill Baptists held a revival near here. The meeting was attended by the usual congregations of country people, whose simple (or vicious) minds had been stored with all sorts of uncanny impressions of the great hereafter from childhood. The preachers, zealous and unlearned, did all in their power to illumine these *Rembrantish* pictures with lurid stories of the lake that burns with fire and brimstone and the worm that never dieth, with here and there pathetic references to graveyards, departed friends, etc.

Among those in attendance was a youth about 15 years old. Without moral or intellectual training. Sallow complexion, hair and eyes light. talents mediocre, even for that community, as impressionable as clay, whose parents for several generations never knew a restraint except from the fear of "the statutes in such cases made and provided."

This youth became enthused with the prevalent excitement.

The meeting "broke," a few weeks later the youth was found to be suffering with *priapism* (we do not know what the doctors pronounced it), result cerebral degeneration, paralysis and death. Caused by intense sexual desire.

CASE 2.

During the latter part of the past month the people around the base of Chimney Top Mountain were abundantly blessed (?) with gracious outpouring of the "spirit," superinduced by the eloquent sermons (?) of brothers Y. and F. Mr. D., aged 33, married, and a devout "Freewill," attended this meeting. He made a new, and what was said to be, a *bright* profession of religion. He renounced his allegiance to the Freewill Church and espoused that of the Primitive Baptists. In a few days he developed symptoms of religious *paranoia*. He announced that he had the faith

of the Apostle Peter; that he could walk the waters, etc. In an interval of clouded consciousness he wandered away from home, and attempted to baptise himself in a small and insufficient puddle of water. His condition soon became so serious that a "doctor" was called. He proceeded to administer all sorts of sleep producing, vitality-destroying powders, pills, etc. Result, 31 hours unconscious sleep, and death without waking.

Query—If it is an admitted fact that in persons presenting these phenomena—as these cases indicate—the sexual consciousness runs in *pari passu* with the religious, could not these alternating abnormal states be reversed by suggestion, the dis-harmony destroyed and nutrition established by the same method? Is it not then the duty of the practicing physician to avail himself of every means calculated to place himself in closer communication with the psychological and pathological conditions? It is for this class of unfortunate sufferers whose disease is not sufficiently developed to be easily discernible by the generally adopted methods of diagnosis, that they should direct their best efforts.

Tennessee.

J. W. T. P.

[The persons who are so profoundly influenced at these revival meetings are always found to be good hypnotic somnambules. I have been able to test this point personally.

About one year ago, in this magazine, I gave a description of the "Holiness meetings" held in Chicago, at which many curious phases of the effects of suggestion were witnessed.

These revivalists are simply hypnotic operators who do not understand the force they are handling, and the people they influence are the hypnotic somnambules. Every student of suggestion knows that the hypnotic somnambules can be made to do or say almost anything suggested by the operator. They are easily influenced in every walk of life, but the hypnotic seance or a revival meeting simply emphasizes the fact in particular cases.

No doubt a physician who understood suggestive-therapeutics and the personality of the somnambule could have saved both the cases mentioned in this letter.

Without doubt these revivalists are honest in their belief that they are doing good, but when the knowledge of the operations of the law of suggestion becomes more widespread, we shall have fewer revivals, and those at present engaged in this line of work will understand the force they are using and the injury they have been working in their ignorance.—Ed.]

Query 23. Muscle Reading.

Speaking of mental telepathy; can you tell me under what conditions the blindfold drives are made? Surely this is an evidence of telepathy.

I witnessed one of these drives a short while ago and the driver did not come in contact with any of the committee until the drive was over; then, after leaving the carriage and while hunting for the hidden article, he took hold of the hand of one of the committee.

Will you kindly give us what information you can on this subject?

Colorado.

E. H. C.

[As a rule the driver, when blindfolded, takes the hand of one of the committee, but some entertainers perform the feat without touching anyone while driving. The fact that the operator in this instance found it necessary to take hold of a hand after making the drive in order to find the hidden object, shows in itself that part of the performance, at least, was carried out by "muscle-reading." The "drive," without contact with a member of the committee, requires even less experience and cleverness than the muscle reading. It is very simple. Next month I will answer this enquiry in full and give explicit instructions for performing

the feat. Any reader of this magazine, with a little practice, can duplicate the feats of any of these "showmen." Their feats are not performed by telepathy, as many are led to believe because they cannot understand by what other means they might be accomplished.—Ed.]

A Subscriber's Opinion.

Editor SUGGESTION:

In the January, 1902, issue, under head, "A Telepathic Performance," query 9, you mention the Zancigs' performance, and are to give a test this month. I should certainly like to be present if I was in the city, as I feel certain he works with a system. When I tried Mr. Zancig, I told him his taps on the slate he uses, either with his wand or chalk, were a signal. He denied it and agreed not to tap nor say a word, and to let me ask the question. I pointed out to him the word "Enen" on a card and myself asked Mrs. Zancig what name it was. She wrote Emma. Somehow he had given her the first letter. *He then spoke to her* and she wrote Enu. *Then he spoke again*, and she wrote the correct name.

In one part of his public performance he makes use of the well known spoken code and the prearranged code (on colors). Now, if he *can* give a telepathic performance, why does he use a code of signals in any part of his performance? He is a showman and gives a first-class performance, but why does he not rest content with that? I shall look for the report with interest.

H. S. T.

A Bogus Medium.

HERBERT A. PARKYN, M. D., C. M.,

Dear Sir: In commenting upon the recent letter of H. Bourlier, on page 109 of the present volume of SUGGESTION, let me say that what the Rev. Stanley S. Krebs describes as having witnessed during his investigation of the so-called "Dr." Slade, exactly reproduces my experience with that very eminent fakir. Mr. Bourlier is evidently not acquainted with the

exhaustive report of the Seybert Commission of the University of Pennsylvania, some twelve or fifteen years ago, during which Slade was so thoroughly unmasked, mainly through the kindly offices of Kellar, the magician, who convinced the Commission of his ability to do all of Slade's tricks in a smoother and more exact manner than Slade was capable of, and then explained the mechanical devices and manipulation by which they were produced. At that time I gave the matter much study and I issued in the Philadelphia papers of that day a challenge to Slade, offering to appear jointly with him on any platform and reproduce his slate writing tricks as skillfully as he could produce them, explaining to the audience my methods afterwards, provided he would allow himself to be put under oath by a competent magistrate and then undergo cross questioning as to whether my methods materially differed from his. Of course, Slade ignored this challenge, or backed out of it, precisely as the Zancigs have recently done with you, and as all such people will do when they are brought face to face with investigators who have made a special study of what might be termed occult mechanical processes.

Let me add that Mr. Bourlier's allusion to Sir William Crookes is rather inopportune, as it is well known to competent judges that Sir William, like so many men trained only in one particular branch of science and utterly unfitted for investigation in another, has allowed himself to go to the extent where his judgment on all such subjects as these is of no value whatever in the eyes of his previous scientific associates. The fact that a man may have become eminent in a particular department of scientific inquiry, or in any other walk of life, does not naturally

fit him for eminence in some utterly remote process of inquiry. The late Luther Marsh, than whom New York produced no brighter legal light, who died a driveling idiot, the victim of that malodorous medium, Anne O'Delia Dis DeBar, who has recently been sentenced for a long term of years because of her unspeakable practices in London, is in point. To deal with problems, such as are connected with the exposure of persons like Slade, the Zancigs, Katie King, the Bangs sisters, and others, it is necessary to have the same training and quick perception in but little known mechanical processes that enabled me to expose the notorious inventor of the Keeley motor, and point out in the scientific papers of this country how his work of deceiving the gullible public was carried on, which I did nineteen years before his death laid bare the fact that my expose was based upon absolutely correct principles. Faithfully,

EUGENE MURRAY-AARON, M. D., Sc. D.

[Dr. Aaron is editor of Cram's Atlas.—Ed.]

The Combination Offers.

Every reader of this magazine has been sent circulars describing the combination offers of the Chicago School of Psychology.

Careful attention should be given to these offers, as they are really remarkable. Some of them entitle the purchaser to a free scholarship at the Chicago School of Psychology, and any of them entitles the investor to take the personal course at any time for a reduced rate. Read the offers over carefully, select the one you want and send for it at once. The offers are good till June 1st only. Tell your friends about them.

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

MAY 1, 1902.

No. 5.

ADVERTISING RATES.

NUMBER OF INSERTIONS.	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

The investigator of occult phenomena, particularly the beginner, sometimes experiences difficulty in determining what phenomena are genuine and what are fraudulent. Some of the fraudulent phenomena are so cleverly operated that occasionally they deceive the very elect. This being the case, it is evident that a new investigator is likely to be carried away with any phenomenon which he cannot fathom, no matter how fraudulent it may be, and in accounting for it is apt to accept the explanation given by those who perpetrate the fraud. Again, phenomena occur in private circles where all chances of fraud or trickery are absent. Many of these phenomena are very easily accounted for, but because the members of the circle do not understand the real and simple explanation for some of them, they are attributed to the work of departed friends. For example, table tipping, so often attributed to the work of spirits, is generally due to the unconscious muscular action of the sitters whose hands are resting on the table. This muscular movement is known as "unconscious cerebration."

A few days ago I received a letter from a worthy and conscientious investigator who had been sitting nightly around a table with a number of his friends for many months. The table invariably "rapped" out correct answers to their questions. Among these friends was a drunkard, and he was so convinced that the tipping was the result of spirits that he asked it questions about his condition, what he should do, etc., and followed the answers faithfully, with the result that he gave up his drinking habits and is a teetotaler to-day. Good for the table! I say. But does this prove that the tipping was done by spirits? Not at all! Now I do

not say that none of the tipping is done by spirits or by forces other than the unconscious muscular movements, but in order to investigate intelligently, the beginner should understand that *at least some of the table tipping is due to muscular force unconsciously used.* Knowing this fact, the investigator will not attribute table tipping, due to muscular force, to departed spirits; and if he witnesses phenomena which he can say are not produced by muscular movement, then his evidence is of value, and we are confronted with phenomena which must be traced to other causes. But of what value is the statement of a person who has witnessed table tipping, unless he understands that a table can be tipped by the unconscious muscular action of persons whose minds are concentrated upon what they desire the table to do.

My correspondent found fault with me, said I was a foe to spiritualism, and hoped the magazine would not succeed. All this because he has been able, with a few friends, to make a table tip and cure a drunkard. Now, what is one to do with a case like this. Here is a good, honest spiritualist who probably has never heard of unconscious muscular action tipping a table, and because he does not know of this force he is ready to attribute the tipping to spirits. His tipping may have been produced by spirits, but in order to make his statement convincing he has to be in a position to say, "I understand what unconscious muscular action will accomplish, but all possibility of muscular movement was eliminated from our experiments."

To be logical, we are bound to accept the simpler of two explanations; and it has been my object in this magazine to give simple explanations for various phe-

nomena, so that investigators can eliminate the phenomena which can be accounted for by simple, reasonable explanations.

In the future, readers of this magazine who have been attributing their table tipping to spirits will be able to eliminate all chances for muscular movements, and then the results they obtain will be worth while investigating closely. Similarly, by exposing the fraudulent methods employed by impostors in producing so called spirit phenomena, our readers will be able to detect fraud when it is operated, and thus enable us to investigate phenomena which are genuine and worthy of investigation.

I do not like the attitude that many have taken; *i. e.*, that I am opposed to spiritualism. I AM NOT. On the contrary, I am doing a service for spiritualism and the spiritualists, by openly exposing the methods used by the bogus medium impostors, so that these parasites can be wiped from the face of the earth. In this way, and in this way only, can the genuine phenomena be determined and studied.

If anyone desires to witness the effects of unconscious muscular movements, let him hold the free end of a watch chain between the thumb and first finger of one of his hands; hold the arm out at full length in front of him, with the watch hanging on the end of the chain, and *will the watch to move in a certain direction*. It will swing sideways, like the pendulum of a clock, or back and forth, or in a circle; the movement depending entirely on the thoughts of the holder of the watch chain.

Now, should we attribute this movement of the watch to departed spirits? Why not? Because it is due to the un-

conscious movement of the arm. For the same reason, then, we should not attribute the table tipping to spirits, until we know that it is not done by the same muscular force.

Any reader can test the table tipping for himself. Seat a number of friends around a table and let them rest their hand or fingers lightly on the table; then let them *will together* that the table will tip or move in a certain direction. After the willing has been kept up for awhile the table will appear to obey orders. The sitters do not realize that they are exerting a great deal of muscular force unconsciously, and are frequently astounded by the results. After the first few movements of the table have been obtained, others come better and quicker as the interest increases.

In order to get the best results in making this test, do not inform the sitters that it is their muscles which make the table move, or they will be on their guard, and no results will be obtained.

This month, in accordance with my promise given in the enquiry column of April SUGGESTION, I will give a description of the entertainments given by Miss Anna Eva Fay, who has been before the public of this country and Europe for the past twenty years, and I will also tell the methods Miss Fay uses to produce her phenomena of clairvoyance and mind reading. Miss Fay posed and advertised herself as a spiritualist, years ago, but since her "cabinet tricks" have become public property she devotes only part of her evening programme to them now, and the reason for introducing them at all will become apparent as I continue with my story.

Miss Fay recently "played" a several weeks' engagement in Milwaukee, and is

now visiting the leading cities of the country. She has made thousands believe that they have witnessed spiritualistic phenomena, mind reading and clairvoyance, but I chance to know how Miss Fay's tricks are accomplished and the inside workings of her "machinery," and I can state positively that, if we have to judge her "powers" by her stage performance, she is not a medium nor a mind reader nor a clairvoyant. However, as I said before, she has convinced thousands of persons that she has occult powers, and because they could not conceive how her effects were produced, they have been satisfied to attribute them to any occult power Miss Fay might claim. It is too bad to spoil a "good thing," and, if I followed the advice of many of my spiritualistic correspondents who are willing to accept as genuine every phenomena they witness, I should keep my knowledge to myself. If Miss Fay simply stated that she gave an evening's entertainment, like any other sleight of hand performer, I would have nothing to say, but, when she claims that her work is performed by occult forces and psychic power, she is entering the field to which this magazine is devoted, and I feel compelled to state what I know and do what I can to prevent her willfully deceiving the credulous and those who are honestly investigating occult phenomena.

Miss Fay's "graft" does not end with her performance, for she is consulted at her hotel by persons who believe she possesses supernatural powers, and she dispenses knowledge and advice like an oracle for these unfortunates, at so much per. Shades of Barnum!

Well, the chief part of Miss Fay's performance—the part the audience goes to see—consists of reading and answering

questions which have been written on paper by persons in the audience.

After a few preliminaries, including an introduction to Miss Fay, the people in the audience are requested to write questions on pieces of paper and to hold these pieces of paper in their hands. Slips of paper and *hard lead pencils* are handed around by ushers, to oblige those who have neither pencil nor paper. This is very generous of the managers, of course, but their generosity does not end here; they even take the trouble to *pass out innocent looking writing pads with the slips of paper*, ostensibly to facilitate the writing of the questions by giving a good backing to the slips of paper. But these pads are not souvenirs. You are not even allowed to have the privilege of leaving them in your seat when you depart. No indeed! *They are collected after the questions have been written and are apparently deposited on the platform.* But the pads placed in view on the platform are *not the pads distributed among the audience.*

"Murder will out," and the means by which a deceiver attempts to prove there is no deception is generally the means by which it is accomplished. Well, these innocent looking pads (so kindly provided for the convenience of the audience and *apparently* deposited in plain sight of all) are the chief conveyers of the questions which Miss Anna Eva Fay answers so cleverly *an hour later.*

It is strange that Miss Fay, with her wonderful occult powers, does not answer the questions at once, but I suppose she has to let the spirits perform when they are in the humor for it, and, strange to say, they insist on performing every evening right after the pads have been collected, and their performance lasts nearly

an hour. The spiritualistic manifestations take place in a cabinet (similar to the one a Chicago audience of 6,000 people tore to pieces for Miss Fay in 1887), but, while clever and amusing, remind me very forcibly of the Ghost Establishment of the Ralph E. Sylvestre Co., 25F. Ashland boulevard, Chicago, Ill. In fact, so much do they savor of the Sylvestre Co. that I believe if a blood-hound could smell the cabinet in which they are produced he would travel in a straight line to the Ghost Shop of my friend Ralph, or some similar "Ghostery." I suppose Miss Fay finds it necessary to humor the spirits for an hour, in order, in turn to secure their assistance when she begins to read and answer the questions.

Miss Fay's spirit friends have the habit of doing the same things every evening in exactly the same way. It is a wonder she does not cultivate the acquaintance of a few new ones for a change, for the old ones have done the same things evening after evening for years. But perhaps they are bogus mediums who have "passed over" and are now doing penance, and I suppose it is because they have done it so often that they do it so well.

Take a piece of soft paper having a smooth finish, place a sheet of thin paper over it and write a question with a hard lead pencil. Examine the under sheet and you will see indentations have been made in it. You may even be able to tell what was written on the upper sheet. But don't waste time in doing this. Next take a knife and make a fine powder by scraping the point of the lead pencil. Collect this powder, dip your finger in it and rub it over the indentations on the soft sheet of paper. Immediately the paper will turn black wherever you touch it, excepting where the indentations occur.

The indentations will look white in comparison with the rest of the paper, and behold! in these white lines you will see a facsimile of your own hand writing, and your question will appear as clearly as though you had written it in white ink on black paper.

Miss Fay appears to have but two or three persons in her company, but "The Baldwins," who give a performance identical with Miss Fay's, are said to have bought thirty railway tickets for their company, although while giving their entertainment they appeared to have but two or three performers. Miss Fay, also, has a large number of assistants, some of whom are distributed among the audience to hear and see what they can, and in this way discover many of the questions not written on the pads, and occasionally get a glimpse of one written by a person before going to the theater. It is for this purpose that those who write notes are requested to hold them out in their hands.

Other members of the troupe are busy behind the scenes with sheets of glass and printer's ink. The ink is rolled out into a fine film on a sheet of glass and the pad is dropped face down on this. Then it is lifted off, deftly, and the questions appear in white, the balance of the paper being covered with ink. Sometimes three or four questions appear on one pad, it having been passed along from one person to another when the questions were being written. While the "printers" are busy behind the scenes with this part of the performance, Miss Fay is entertaining the audience by allowing her spirit assistants to indulge their regular evening and matinee habits.

In the June SUGGESTION I will give a careful description of the balance of Miss

Fay's performance and tell how the questions are conveyed to her and why her answers are generally so correct.

Hypnotic Somnambulism.

Last month I requested our readers who had experienced hypnotic somnambulism at the hands of an operator to send me a report of their sensations, and to tell me if they were actually asleep, remembered nothing, etc. Now, can you guess how many reports I received from our army of 10,000 readers, many of whom must certainly have been experimented with? NOT ONE!

This fact in itself is certainly corroborative of the theories I have been endeavoring to make plain through the columns of this magazine. Since it is a positive, demonstrable fact that the hypnotic subject, while obeying the suggestions of an operator, is never asleep, is always conscious of everything occurring around him and remembers distinctly everything that he has done or said and everything that has been done or said to him, why is it that so many writers, teachers and operators will persist in talking about "putting the subject to sleep."

When I read an article on Suggestion in which the writer tells of putting a patient to sleep or awakening him from the hypnotic sleep, I know that the writer is willfully deceiving his readers, or his experience with hypnotic somnambules has been very limited. Many beautiful theories have been built upon the premise that the hypnotic somnambule goes to sleep and remembers nothing occurring during the seance, but, in the light of our present knowledge of the condition, the absurdities of these beautiful theories

become apparent, and the theories themselves crumble into the nonsense from which they were hatched.

For instance, I have before me an article on "Hypnotism and Advertising," in which the writer builds up fanciful theories to account for the effects of advertising on the premise that the hypnotic subject sleeps. Here is what he says:

"The professional hypnotist says to his subject, 'You're asleep!' and straightway the subject sleeps, or thinks he is asleep, which amounts to about the same thing."

Now, in the face of the fact that the subject is never asleep, nor even thinks he is asleep, what becomes of the fine theories built upon this premise? This is only an example of hundreds of instances I could give in which a writer has written an article and built up fanciful theories on this same false premise.

All the theories advanced to show the dangers of hypnotism by Mental Scientists, Metaphysicians, etc., are based upon this same false premise. A few months ago the magazine, *Mind*, contained several long articles on the dangers of hypnotism. These articles were evidently written by some one who had to write for his living, and was not particular what he wrote about, as long as he could fill considerable space. I cannot find his name among the list of men who have devoted years of study to the science, and I doubt if he ever saw a hypnotic subject. He certainly has not experimented for himself, or even read the works of those who are devoting their lives to the science and know something about it. But he had space to fill at so much per page, and proceeded to write dogmatically and express himself like an oracle, on a nonsensical and illogical theory based on the premise that the hypnotic subject becomes uncon-

scious while undergoing an experiment at the hands of the operator.

Let us cease talking about "putting the subject to sleep," or suggesting such and such a thing "after inducing the hypnotic sleep." Such expressions are absurd and misleading, and educate persons who could be benefited by Suggestive treatment to look for a condition which does not appear to exist.

Are They Spooks?

Have you seen the spooks in "Spookland," the illustrated book by T. S. Henry? You've missed something good if you have not read it. It is sent free to anyone sending in a year's subscription to SUGGESTION.

It tells how materializing seances are carried on by the bogus spiritualistic mediums.

You should read this book to post yourself. Send in a subscription and secure a copy at once.

Are You Coming?

Remember that the combined residence course at the Chicago School of Psychology begins on Monday, June 2d, lasting two weeks. Instruction will be given in Suggestive Therapeutics, Hypnotism, Electro-Therapeutics and Osteopathy.

This is the last notice you will receive; so write at once to the Registrar of the School and enclose \$2 for registration fee.

REMEMBER THE DATE! JUNE 2.

The Plantation Report.

In calling attention to the advertisement of La Louisa Plantation Association last month, I stated that my father was in Mexico to investigate the plantation

and that I would publish his report this month.

Every reader should look over the two-page advertisement of the La Louisa Plantation Association and write for their prospectus. Many of our readers have already taken stock.

My father's report follows.—Ed.

ORIZABA, MEXICO, April 17, 1902.

Herbert A. Parkyn, M. D., Chicago, Ill.:

My Dear Son—I wired you a few days ago from Tezonapa, which is two miles from La Louisa plantation, that everything was satisfactory. I have now been pretty thoroughly over the plantation and am in position to send you a report on same.

In the first place, the plantation is very favorably situated, and I arrived at the manager's house six days after leaving Chicago. In Southern Texas and Northern Mexico everything was parched and dry, but after leaving Mexico City for the South everything changed. The farther south we went the more fertile we found the country; the change in this respect being very marked. The scenery from Esperanza to Orizaba was the finest I have ever seen. The growth of everything is beyond the comprehension of one living in the northern part of the United States.

Mexico City is on a plateau, 8,000 feet above the sea level; while the plantation is from 1,000 to 1,500 above the sea. During the trip between Esperanza and Orizaba we dropped 3,000 feet in 18 miles.

Mexico is a marvelous country, and is really only beginning to open up. Americans are only awakening to the great mineral and agricultural resources of this country, but as surely as American capital comes this way, so surely will

immense profits be realized on every dollar wisely invested.

I should like to give a long descriptive report of the country, its inhabitants and their mode of living—I know it would make interesting reading—but I am aware that you desire this report for publication and that your space is limited. So I shall confine myself at this time to a description of the plantation and the prospects for investors.

Mr. Darley, the plantation manager, is the right man in the right place. He met Mr. Everitt and myself at the station with horses, and after a ride of two miles we reached the plantation.

Between the station at Tezonapa and the plantation is a sugar cane plantation, owned by Spaniards and worked by Spanish capital, and as far as the eye could see on either side of us was sugar cane in splendid condition, although this is the end of the dry season here. A sugar mill, costing \$250,000, is in process of erection on this Spanish plantation, and it will be a good place to mill the sugar cane from La Luisa until it erects its own sugar mill.

As we entered La Luisa, the growth of everything was marvelous, and on either side of us were the coffee trees, which were shielded from the sun by natural trees of the soil. The coffee trees are planted in rows, 600 to the acre, and there are 200 acres planted in this way, making 120,000 coffee trees in all. These trees are now in full bloom, and with the attention they are now receiving and the extra labor which is being engaged on the plantation, should yield from 60,000 to 90,000 pounds of coffee next year.

Over 200 acres have been cleared for sugar cane, but since it takes fifteen months to raise the first crop of sugar

cane, it is not likely that revenue can be counted on from this source until the fall of 1903. After the first crop of sugar cane has been planted and harvested, it yields a crop every year for six years without replanting.

There are a few hundred wild rubber trees on the plantation, but these cannot be counted on at the present time, for the natives have "bled" them a great deal. But rubber grows rapidly in this section and under proper cultivation should become a profitable source of income.

Rubber and coffee grow nicely on the same land; the rubber trees giving the shade necessary for the coffee. However, the quickest, best and most profitable all-round crop in this vicinity is sugar, and there are about 1,000 acres of land available on La Luisa for this product. The balance of the plantation is rolling ground, for La Luisa is in a valley, surrounded on almost every side by mountains. The best coffee grows on the hills, and rubber will grow there also, but it will take six or seven years to develop this part of the plantation so its products can be placed on the market.

From observation and inquiries from the surrounding sugar plantations, I find that sugar cane yields from \$170 to \$200 in gold per acre. On 1,000 acres this should yield a revenue of from \$170,000 to \$200,000 per year. This in itself will pay large dividends to the association stockholders until the other 2,000 acres with the "long-time" crops are developed.

There is an abundance of good, fresh water on the plantation, and the natives from the surrounding country come to La Luisa to obtain drinking water and to do their washing. I have taken several photos of the natives doing this work. This water, which is the origin of the

Altatonga river, is a great acquisition to the plantation, for although a failure of the crops is unknown in this district, the rain fall averaging 115 inches per year, still, in the event of a drought, the whole plantation could be irrigated in a short time.

The manager tells me there is a lake on top of the mountains in the plantation, and if this is the case, there is sufficient head of water to furnish all the power necessary to run the machinery for the sugar and coffee mills.

The coffee crop should pay the association stockholders a good dividend this year, but the large dividends will come the second year, when the sugar cane crop is harvested.

Everything grows rank here. It is said "if you plant a marble you will reap a boulder," and, figuratively speaking, this is true. The vegetation is so dense where it has not been cleared that it is impossible to go more than a few feet into the jungle. The natives carry a machette and with this cut their way to any spot they desire to reach. The soil is wonderfully rich and fertile, and the land is easily cleared.

Besides the plantation manager's house, there are nine houses for the laborers.

Besides bananas, there are many other tropical fruits on the plantation, and the cocoa I drank while on the plantation grew close to the manager's house.

Mr. Darley, the manager is an Englishman, who has had thirty years' experience on plantations in Ceylon, Cuba and Mexico. He is an honest, educated gentleman and has showed me flattering letters from the managers of the different plantations he has been connected with in Ceylon and Cuba. He is an ideal manager; speaks the Spanish language and knows how to handle the natives.

Pineapples are a favorite crop in this district, and some of the plantations devote hundreds of acres to this product.

All the plantations around here appear to be prosperous, and many of them have made their owners millionaires.

Under proper management, any well-situated plantation in this country should prove a veritable gold mine to its owners, and if La Luisa is well managed, there is nothing to prevent it paying very large annual dividends to its stockholders. It is estimated that every acre of developed sugar cane land is worth \$1,000.

Briefly, the plantation is here. It is partly developed. Its soil could not be richer. It has plenty of fresh spring water. Its location is excellent. The manager is honest and capable, and if the plantation is properly managed it will pay very large dividends to its stockholders.

Cordoba, thirty miles distant from the plantation, is the center of the coffee market of Mexico, and Orizaba, where I am at present, is a city of 30,000 inhabitants, forty-five miles from the plantation.

I shall return to Mexico City this week, and, after a few trips to different places of interest, shall return to Chicago, when I can give you a careful description of my trip, the country, its sights, native customs, etc. I have taken many photographs of scenes on the plantation, which will be of interest to you.

Mexico is a wonderful country, and its climate is glorious. I should like to live here. I never felt better in my life, and have enjoyed the fresh fruit, of which there is an abundance on the plantation, such as bananas, pineapples, zapote, mangos, papoes and avocatas.

* * * * *

Your affectionate father,

JAMES PARKYN.

SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. VIII. No. 6.

CHICAGO, JUNE 1, 1902.

\$1.00 PER YEAR.

HAPPINESS.

S. F. MEACHAM, M. D., OAKLAND, CAL.

In the previous article we considered "Desire as the only motive." In this one we still speak shortly of happiness as the only desire. If these two statements are true, and we could so imbue our thoughts and feelings with them that they should become us, it would greatly simplify our philosophy and give to us a rule that is far easier of application to the riddle of every-day life than that we ordinarily possess. I am not claiming that it would furnish an infallible guide, or that it would be easy to follow, but simply that it would greatly simplify matters and give to us principles that are sufficiently universal to furnish a viewpoint that would be constant and invariable, and relieve the necessity of searching for a new outlook at every new trouble we encounter. If these statements are true, they would constitute a beacon that we should always be safe in keeping in view, no matter how dark the skies or tempestuous the sea, or how doubtful we might feel as to our exact location. If we could keep this beacon well in view we would ride safely every sea that could assail, and with far greater safety than with a more complicated guide to our conduct.

Now, is happiness our only desire? I use the term happiness to mean pleasurable sensations, pleasurable feelings, pleasure-giving concepts now, that shall not result in painful ones hereafter.

Can any one really desire to be *permanently* miserable? The answer to this question will settle the question of the truthfulness or falsity of the statement we are considering. It is clearly true, and no one will attempt to deny, that I can and do choose to do many things I would sooner not do. I also choose not to do many things I would sooner do. But why do I do so? Because I am afraid of what society might say, or afraid that some other course might injure my business, or that my church might not like it, or I might lose political caste, or my employer might not endorse it, or my wife, or husband, or guardian, or God, or somebody else might ridicule or punish me if I did it or did not do it, as the case might be. Add as many more reasons to these as you please, and then look them all over carefully and see what they mean.

Why am I afraid of society, or the church, or the party, or any of the agents I have mentioned? Can any other sensi-

ble reason be assigned than that they are able to cause me unhappiness of some kind? Eliminate from my mind the idea that they could have any effect whatever on my peace of mind now or hereafter, and then see what their effect on my conduct would be. Would I still do as they dictated, rather than as I wished? And when I do as they desire now, am I not still following a *mediate desire*; that is, while I am not doing the thing that I wish to do just now, I am still doing what I think will give me happiness; yes, what I think is more likely to result in happiness in the long run, and that is really why I do it. Is there any other reason apparent? I hear some one say yes, two reasons at least can be assigned. One because I deem it my duty to do so, and the other is because I think it is right to do so.

But why do I do my duty when I do not want to? Why do I care for my invalid wife, or child, when I would rather be free? Supposing that I really knew that I should be happier now and for all time to come by not doing my duty; supposing that I was positive that the following of my own wishes would result in permanent contentment, lasting happiness to myself, then what? Would I still do what I am now so fond of referring to as my duty? Can I ever be certain that anybody's happiness really requires me to sacrifice my permanent peace? Have we any positive knowledge that such is ever the case? Are we not deluding ourselves with all such argument, and all the time doing our duty because we think that the future will in some way justify us? Would we do it if we *knew* that no such reward would be forthcoming? Yes, but you say, it would make them happy. Do you know that

it is necessary for you to make yourself miserable that they may be happy? Do you know that present happiness to them, purchased at the expense of your own, would be for their permanent good? Do you know positively that we do not each attract to ourselves, or encounter just what is necessary for our lasting good? In the light of all this what would we do?

The other reason assigned is that you deem it right. But why do what is right? What makes us call one line of conduct right and another wrong? Supposing that things were changed, so that what we now call wrong should bring lasting happiness, would we still call such conduct wrong? Remember that society is made up of individuals, and that whatever tends to make the individual unhappy cannot be for the good of society.

But you say, one individual is not society. The majority should rule.

But are majorities always right? If not, how can we know in any given case that it is right, till we have the sequel? And what must the sequel be to justify? Happiness always; nothing but happiness.

But we will now take up, separately, the three essentials of happiness, and a consideration of them will clear up some mooted points.

The first essential named was individualization, which, though quite a formidable word, is quite simple, as I wish to use it. Do not understand me to say that it is easy to know all about individualization in its deepest phases, or that we know anything about its *how* and *what for*, but, happily for us, we are at present interested in its practical application only. To us it shall mean *the ability to stand alone*. No, not the ability to be independent, or separate from other things. Nothing exists that way. It is

a universe of inter-related things. The law or principle of attraction is universal. It unites all things and occurrences into one great whole. It is, in fact, the only real principle that exists. Repulsion exists as a condition only, *not as a principle*. Hence, there is no real separation possible between any two things or events whatever. "Well, then," you say, "how can anything stand alone?" While things cannot be separate they can be, and are, distinct. I am not separate and independent of the rest of the world, but I am distinct. I could not exist without the rest of the universe, but I *can* have, yes, I *do have*, my own part to fulfill, and nothing else can fill that part. I *must* do it. I *cannot escape it*. The where I do it, the when I do it and the how I do it depends largely on myself, but the fact of having to fill my own station is not under my own control.

The thing I must aspire to and finally attain, if I would be happy, is self-conscious independence; that is, I must consciously realize that my knowledge is my own, that the world I live in is my own, that no idea or conception of my mind is just like any other's, and that the use I must make of these things is also my own, not to be duplicated by anyone else. Of course, it is a well known fact that my self-consciousness is dependent on my conscious and sub-conscious self for its existence. It is daily, hourly, yes, minutely, being renewed, sustained and modified therefrom, but, when born, it is itself and nothing else, and no other person in the whole world has another self-consciousness just like it, or one that can do exactly its work.

To make this case even stronger, I will say that I fully believe that I am living in a mental atmosphere, and that I

breathe in of this atmosphere just as I do of the physical one, and that the vast majority of my ideas are thus breathed in from this source and are mine by adoption; but do not forget that *I adopt them according to my own character* and not according to anyone else. The original owner of any of these ideas would never recognize them could he see them just exactly as I feel them and know them. In adopting them, I, of necessity, change them into harmony with my character; in fact, when adopted, these become my character. So you see that I cannot even adopt ideas just as they are, but they become mine in every sense, by the modifying power of my character in the process of adoption. Every word in every language of man is different as it lives in the heart and mind of each of us. No single word can possibly mean just the same to any two people on earth, for no two people on earth have exactly the same character. Now, this individuality is what I mean by standing alone, by individualization.

"Well," I hear some one say, "if this is necessity, it is just the same for all, yet all are not happy. Where does the difference come in?"

It is really a fact that we do stand alone whether we know it or not. Even if I choose to let my church, or political party, or scientific ideal, do my thinking for me, I in no way escape responsibility, or get one iota away from my character. I shall be able to use only such of the teaching of each of them as is in harmony with my character, or whatever part I can so modify to my views as to be able to utilize. If I attempt to use any advice that does not square with myself as I really am, there can nothing result but failure, and when that comes I can see

that my attempt to escape myself has been vain, and it must ever be vain. The difference between us, in this respect, may be illustrated thus: Two men are at work by the day for a living. They are forced to do so. One constantly wars with his place and work and complains at fate, and is generally pessimistic, but work he must just the same. The other one accepts the situation kindly, does all he can for his employer and all he can to make himself and all around him happy, but keeps an eye open for something better; keeps something better in his mind, and prepares himself for it when it offers. Which of the two will get the most out of his life? Which will be the more likely to advance to a higher, happier, more useful place? Their condition, so far as being forced to labor today, is the same, yet how differently they do it. So with my being forced to be myself. I cannot help it, but I can waste energy repining over my lot, either financial, physical, or mental, and constantly fighting fate because I was not born like this one, that one, or the other one. I forget that I do not, and cannot even know them *as they are*. I only know them *as I think* they are, which may only approximate what they really are, for in estimating some one else, I do just as I do with all else—I modify the idea by the process of adoption, so that *it is I* when I become conscious, *not the external thing or person it symbolizes*.

Spencer has called this transfigured realism, which is a good term, and exactly tells what always occurs. Myself, I must be. Unlike anyone else I shall remain. A work of my own I must do. But there are many ways of accepting and acting on the situation. There is but one way, though, if happiness is to

result from it. I must know that my real power is within, that environment is necessary, but that I cannot know *this environment till it soaks in and I become conscious of it*, and neither can I act directly on this environment, but can only change my mental state and this reacts on the body and through this means changes the outside.

No matter how I may try to convince myself in this matter, it will always remain true that my influence on things external must commence in the life. There are those who think that this life can act directly on environment independently of the body, but even so, I must still start the change within. This is just as true of unconscious acts as of others. They start within also. By unconscious, I mean *not self-conscious*. So I think, in harmony with the above, that all the aim of nature is to perpetuate individualization and bring it to the point of self-consciousness, where it realizes itself for what it is, a part of the great intellectual whole. An intelligent part, with happiness as its entire aim.

(To be Continued.)

FAIRMONT, MINN.

I estimate your magazine very highly, as it is very instructive and contains valuable information for everybody in everyday and professional life. I use SUGGESTION very extensively in my treatments every day with successful effects.

DR. F. F. BOEGNER.

PAWNEE CITY, NEB.

I am well pleased with SUGGESTION, and will profit much, I believe, from its monthly visits to my study.

REV. J. M. CAMPBELL, D. D.

POVERTY PSYCHOLOGICALLY CONSIDERED.

BY CASSIA PRATT CANTELOU.

When I was a little girl, my mother used, industriously, to inculcate the doctrine that "it is no disgrace to be poor." And the poorer the relations that came to our house, the more homage were they expected to receive at the hands of my mother's daughters.

Living in a small village, where there were none rich, and few very poor, I had little opportunity for judging of the precept laid down for me. Since then I have lived in several good-sized cities; and, to the woman with her own "row to hoe," this question of poverty or riches stands out prominently.

In contemplation of the subject, I have fallen into the habit of studying the people I have met to find whether it was happen-chance that made one man rich and another poor, or whether there were not an underlying principle somewhere which controlled the matter on a just and logical basis.

I find that there is: the difference lies in the thoughts men think. And while it may not be a "disgrace" to be poor, it certainly is not to one's credit.

The thoughts a man thinks are mirrored in his eye, that "he who runs may read." In the glance of a man's eye is readily discernible the cause of the shabby coat on his back. "Clothes do not make the man," but the man makes the clothes, and the cut and texture depend altogether upon the man and nothing whatever upon the Fates.

The thoughts a man thinks not only

fashion the expression of his eye, the cut of his clothes, but the house he lives in, the wife he chooses, the family he raises, and every circumstance that comes to figure in his life.

A man thinking of himself as a poor, miserable "worm of the dust," whose mission it is to be somehow kicked and cuffed ("chastened," I believe the minister used to call it) into an angel on some other plane of existence, becomes a groveller, holding himself in readiness for the rebuffs he so richly deserves and lavishly receives.

The man who believes himself a lord of creation, with dominion not only over the beasts of the field and fowls of the air but over every phase and stage of his existence, is that lord. And the contingency has not yet arisen that has said him nay.

It is not all unreasoning vanity that is behind our general stampede to get into the reception rooms of the successful ones of earth. It is our latent good sense. Riches, like poverty, are contagious.

Opposite my windows is a row of brick apartment houses. In these, live many apparently well-to-do families. Under the eaves of the end brick house, stands a humble cottage with a carpenter's sign over the door. In this house lives a little boy of ten or twelve. I don't believe he has a mother. At least his waists are dirty and torn and his calloused feet are bare. Two boys, from the well-to-do flats,

often happen over to see this small fellow. The three talk together and occasionally start in to play, but, just about then, a woman's head pops out of a window and the well dressed youngsters are recalled to their own domain.

That well-to-do mother doesn't want her boys to play with the forlorn child who doesn't wear good clothes. And, maybe, she is right. Howsoever, so long as that ragged urchin abides with other ragged urchins, the chances are he will never outgrow the rags. His atmosphere will be filled with poverty germs.

Why is it that we sometimes have the grace to be ashamed of our poverty? It is because we recognize in our inner consciousness that our poverty is a clear reflection on ourselves—that, if we had the understanding of the prosperous ones, we should be successful like them.

A man's poverty by no means constitutes him a failure. It shows, only, that he has, so far, failed to solve the one problem of affluence in the arithmetic of his life. The problems of unselfishness and forbearance he may have, often has, worked to a finish.

But let us not laud the man on account of his poverty. Most likely honesty had nothing to do with it. Poverty is a defect in a man, and is a condition as amenable to his control as the regulation of his diet. Riches and poverty symbolize states of mind. This being true, spiritual leanness in the poor is no more to be condoned than grossness of spirit in the multi-millionaire.

Ignorance is at the bottom of poverty, as it is the root of stealing, lying and all other wrong-doing. Just where incompetence ends and "sin" begins is not quite clear. It is all incompetence, to my mind. Each man, or woman, is doing

the best he, or she, knows. What we want is more light on our problems, and the Intelligence that said, "Let there be light," in the first place, is still furnishing light to those who intelligently demand it. But the one who prefers to croak in the darkness of his own delusions has that privilege.

"A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far-reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, and one man's hurt is an injury to all. Since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and a helping hand whenever opportunity offers.

"George H. Hepworth."

JAMAICA PLAINS, BOSTON, MASS.,

May 5, 1902.

Enclosed please find money order for \$1.00, for another year's subscription for SUGGESTION.

As long as I have a dollar to spare and am able to read SUGGESTION or have it read to me, I shall be one of its subscribers. Yours fraternally,

DR. F. F. BØGNER.

PHYSIOLOGICAL HAPPINESS.

(Continued)

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

The physical body, at almost every point, is either under the absolute control or under the dominant influence of the mind, providing the usual, the necessary or the favorable natural conditions of environment and of anatomical integrity of organs obtain. The mind not only controls the voluntary muscles, but, under the influence of emotions and volition, also the workings of involuntary muscles, of vital organs and of various tissues and glands.

Some emotions which engender in us feelings of pleasure and satisfaction, accelerate the heart's action, increase and quicken mental activity, give a sense of strength to the body with elasticity to the step and a general buoyant feeling to the whole body and cause a healthy and pleasing exercise of physiological functions, which effects are of short duration. Other emotions, like hope, have a similar effect in a lesser degree, but of longer duration. Then again, other emotions, like fear, anger and despair, have just the opposite effect.

Those emotional reactions, or states, whether normal or morbid in degree, cognominally called *phobias* (fears), are responsible for much of the disagreeable consciousness of the sick and distressed. A person, entranced by fear, is depressed in spirits and in vitality; and, according to reliable testimony, not a few persons have died from the effects of fear. Pale face, disturbed action of the heart, faint-

ing, disturbed breathing, trembling of the limbs, screaming, disturbed speech, loss of appetite, loss of control over muscles, especially over sphincter muscles, spasmodic movements, perspiration and checking of secretions, especially the gastric, intestinal and mammary secretions, are prominent among others presented by persons possessed with fear.

In the severer degrees of fear, there is a tendency to inhibition of the higher order of automatic nerve centers and of the psychical centers, which inhibition is caused by the unrestrained activity of the lower order of automatic nerve centers and the reflex nerve centers. The more or less inhibition of higher nerve centers and of psychical centers causes changes in the blood vessels which result in the blood being crowded back into the great veins, the lungs and the heart, whose functions are more or less deranged thereby. The changes in the muscular and vascular systems and in the viscera induced by this process of inhibition of the higher nerve centers and the psychical centers, explain the symptoms of fear above enumerated and also the painful and disagreeable subjective symptoms experienced by a person entranced by fear. The changes in the blood supply to the brain caused by fear and by the disagreeable and painful sensations which frightened and anxious persons are conscious of, engenders such mental and nervous disturbances, either functional or organic, that self-control over

mental action becomes impossible during its presence. Such is the disturbing influence of fear over mental and nervous action that all other emotions disappear during its presence.

Fear and the emotions, such as shame, sadness, anxiety, despair, even in their mild forms, not only disturb the functions of the brain and the various organs, but, if continuously experienced, lessen vitality and render persons who are under their sway, more liable to the baneful effects of psychical and physical agents, or conditions. All depressing emotions related to fear have similar mental and physical effects, and, if often and continuously experienced, may cause poor health and unhappiness. Fear, even more than lust and anger, is the most disturbing emotion of which our nature is susceptible. The normal and morbid changes induced in persons by fear, or fear thoughts, may be temporary or they may be permanent. There is a difference, which is of practical importance to know, between normal and morbid fears, just as there is a difference between normal and morbid sadness. There is no valid or sufficient reason for the sadness of a person suffering from mental disease—melancholia—whereas there is for the sadness of a mother grieving for her lost child. Still, the two forms of sadness do not differ in kind, but only in their origin; in the former mental disease is the origin of the sadness, in the latter there is a natural origin of the sadness.

Fearthoughts, whether of strange persons and animals or of high places, of imaginary beings, of black things and dark places, of solitude and lonely places, of holes and caves, of lightning and thunder, and of things and conditions too numerous for us to mention here, are, in most

persons, instinctive and antecede experience. When fearthoughts are vividly and repeatedly entertained by persons, whether accidentally or purposely induced in them by objects and conditions, by *suggestiveness* and *suggestions*, the mental and nervous mechanisms of these persons may become so labile in the direction of fear emotion that almost any stimulus, or suggestion of fear, however inappropriate, may cause in them painful consciousness. Generally the effects of wholesome thoughts and their accompanying emotional feelings are the direct opposite to those of fearthoughts and their accompanying emotional feelings. Exceptionally, annoying and sad conditions, fainting and even death, according to reliable reports, have resulted from elevating emotional feelings, from intense joy.

The instincts of self-preservation, those instincts that cause us to avoid everything injurious to our development and to search after favorable conditions, are the primary causes for our subjective feelings of dread of painful sensations and of desire for pleasant ones. Desires and fears, if not interfered with or repressed by reason, becomes the sole *motifs* for our actions—conscious and sub-conscious. In many persons, even those in whom imperious and constant desires and fears are determined by reason, other desires and fears—instinctive desires and fears, are usually found to be more potent.

Reason itself shows the limitations of reason. In the majority of mankind, reason goes down, and always will, before instinct and emotion. You all know that it is next to useless to try to convince by reason a man with a horror of heights that he can walk the edge of a precipice in safety, or a woman in love that the

object of her affection is worthless. The effects of desires (hopes) and fears must have been known to the ancients; for their priests and magicians invented all sorts of charms, devices, ceremonies, incantations, prayers, symbols, rhythmical stimulation of nerves of special sense, and other expedients, to influence and control the thoughts, and, through thoughts, the actions of their dupes. An examination of the procedures employed by these priests and magicians, for the purposes of their respective professions, shows them to be but ways and means of acting on the hopes and fears of their subjects and audiences.

Physiological happiness is a state of mind, is pleasurable consciousness, determined primarily by the normal exercise of bodily functions. Only secondarily is pleasurable consciousness dependent upon economic well-being, upon creed or faith, upon mere affirmations, or upon mechanically offered prayers. All mental and bodily functions, with the exception of child-birth, when exercised within natural and physiological limits, should be performed subconsciously or else should be accompanied by pleasurable sensations and consciousness. A happy frame of mind is dependent upon brain states which are due to conditions of the body. Not only environmental impressions, but also impulses resulting from the exercise of the WILL, bring about bodily conditions—normal and abnormal. This being true, it is evident that in attempts made to change the mood of a person from one of distress to that of happiness, efforts should be directed toward the removal of painful and morbid bodily conditions and disagreeable environmental conditions, and toward the arousing, augmenting and directing of desire upon which the wholesome exercise of the WILL depends.

But it is a mistake to think that normal nutrition or that the mere improvement and correction of mal-nutrition is always and alone sufficient to insure physiological happiness. Many scientists and healers, whose philosophy is determined mainly by pet theories, often by a commercial spirit or thirst for trade, seem to think that man is an animal, like the ass and the hog, whose longings may be satisfied with physical food. In spite of what many, including academicians, philosophers and saintly individuals, may say to the contrary, it is well known that this world is not run or populated or ruled by reason alone, but also by sentiment. Much of our sentiment is the outcome, not so much of what we actually experience, but very largely of what we imagine. The anticipation of the pain of a trifling surgical operation causes more suffering usually than the actual pain experienced during its performance.

The intelligence of an animal is largely judged by noting the power of its imagination. In mankind the imagination is highly developed, and is a faculty responsible for much of its present progress and evolution. The imagination has been instrumental in giving to modern man prowess over his body and his environment. Those who have applied metaphysical and theological systems of healing practically must often have been astonished witnesses of the good effects of thoughts, the concepts of which were combined in the imagination. The wholesome exercise of the imagination has contributed to many a person's happiness and bodily well-being.

The Master said: "It is written that man shall not live by bread alone." Men of enlightened nations cannot be fed upon bread (physical food) alone and be happy. Neither are the fulfillment of isolated and

passing desires, even in conjunction with physical food, always sufficient. Is the possession of children sufficient to make happy a woman of heart and imagination, and satisfy her maternal instincts and instincts of ambition? No, it is not; for normal men and women must love and be loved. They have their sympathies and joys, longings and aspirations, hopes and ambitions—all of which must be expressed, all of which cannot be satisfied by physical food. To be physiologically happy, the necessary wants of persons must be satisfied by a pleasant and wholesome mixture of physical and mental diet—if we may so express it. Besides the proper “life essentials”—food, water and air—men and women must have occupation, must have leisure and recreation, must have congenial companions, must have amusements and must have numerous other well known physical and psychical stimuli (impressions) to vary their mental states and to prevent the activity of mental processes from continually occurring in one direction, or else there is apt to result eventually a state of discontent and distress, if no severer disturbances, such as neurasthenia, hysteria, hypochondriasis, melancholia or monomania.

From what has been said thus far it can be inferred that pleasurable consciousness is much more likely to ensue when environment and bodily conditions, which cause disagreeable impressions to reach consciousness, are removed. But the sources of disagreeable impressions cannot always be removed or altered. When and where such is the case, the only safeguard against disagreeable consciousness lies in psycho-physiological adaptation. By psycho-physiological adaptation the undesirable effects of sensations and

ideas are minimized through fixation of the attention only or mainly upon pleasant experiences, whether present or past, either by an effort of the WILL or by the acquisition of habitual automatic and reflex actions. By recalling as often as possible through an effort of the WILL those past experiences which gave us pleasure and satisfaction, we eventually form the habit of paying attention to pleasant sensations and ideas only or mainly. However, emotions cannot be revived in memory or in imagination—we can simply create new griefs and raptures by summoning up a lively thought of their exciting causes. The cause of these new emotional feelings is now only an idea, or ideas.

In practice, it is necessary to distinguish between these original and ideal emotions. Such is the relation between impressions from and thoughts of objects to the instincts and emotions, that the mere memory and imagination of the objects may suffice to liberate instinctive acts and emotional feelings. Instinctive acts and emotional feelings cannot be suppressed, but they be repressed by logical thinking. If the *vis nervosa* (nerve force) generated by impressions can be kept up amid the convolutions of the brain and can be prevented from running down into the viscera and muscles by an effort of the WILL, instinctive and emotional reactions will not occur. In persons afflicted with disease and undesirable thought and life habits, objects are apt to cause thoughts which generate downward currents of nerve impulses into the organs of body, producing vascular, muscular and visceral changes which are accompanied by disagreeable sensations and emotional states—all because in these persons there is usually a feebleness of logical thought,

of decision and of voluntary attention.

From what has been said, it is evident that, in the treatment of persons afflicted with distressing and pessimistic tendencies of mind, both physical and psychical expedients should be employed. Any state of mal-nutrition, if present, should be corrected by the ingestion of the proper quality and quantity of the "life essentials" by the natural or the voluntary exercise of physiological functions. All rheumatic, gouty, tuberculous and other tendencies should be removed by medical and surgical expedients. To overcome undesirable and disagreeable instincts and habits of life and thought, the *DESIRE* must be strengthened; for the *WILL* is a derivative reaction of *DESIRE*.

Where the physical sources of disagreeable sensations and ideas have been removed, the psychurgeon and suggestionist can gradually bring about an amelioristic tendency of the mind in afflicted persons by sensory appeal, by philosophical appeal, and, in morbid cases, such as are stricken with neurasthenia, hysteria, hypochondriasis, phobia, melancholia and insanity, in whom sensory and philosophical appeal alone are hardly sufficient to evoke and perpetuate *DESIRE*, by increasing the receptivity of the brain to agreeable impressions through increase of its blood supply. The blood supply to the brain can readily be increased by lowering the head for five or six minutes (the body being relaxed and recumbent) while making sensory and philosophical appeals, or by intelligent stimulation before making the appeals.

The length of this article prohibits us from giving directions of how these appeals should be made and how the receptivity of the brain to these appeals should be increased. This must be reserved for a later article. Autosuggestion

and Suggestion are methods for making appeals which are effective, provided they are perseveringly and systematically employed, in attempts made to correct discontent and miserable states of mind. The only methods of procedure which we would endorse and advocate must be a combination of psychical and physiological expedients; for by such a combination it is possible to modify or substitute before consciousness, not only conceptions, but also the moods of unhappy persons. These methods of procedure are more rational ways of proceeding in attempts made to attain happiness than those methods of procedure known as hypnotism, animal magnetism, affirmation, soul-culture, Christian Science, and the like—all of which, in many of the cases in which such or similar procedures are persistently resorted to, merely succeed in substituting psychoses, neuroses, functional disturbances, or beliefs and fixed ideas of plain, unadorned nonsense, for the morbid conditions which it was sought to prevent, palliate or cure.

(Concluded)

SANTA BARBARA, CAL., April 6, 1902.

I herewith enclose a dollar for another year's subscription to *SUGGESTION*. I consider it a dollar well invested. Let the good work go on.

W. P. BUTCHER.

PUEBLO, OHIO, March 5, 1902.

Allow me to congratulate you on the inherent value of your journal. There always seemed to be a vacant niche in the 32 years of my general practice of medicine; *SUGGESTION* almost fills it.

J. L. WRIGHT, M. D.

STRAWS.

F. W. SOUTHWORTH, M. D., TACOMA, WASH.

To me, a very significant sign of the times is the appearance of a voluminous work on the drugless treatment of disease—Physiologic Therapeutics—by Solomon Solis Cohen, A.M., M.D., Prof. of Medicine and Therapeutics, Phila. Polyclinic; Lecturer on Clinical Medicine, Jeff. Med. College, etc.

The appearance of such a work at the present time must certainly be in response to a demand for it, and emanating from such a source, seems to emphasize the fact that the leaders of the orthodox or old methods of treatment are conceding very much to the new thought and its requirements, and openly fostering investigation and experiment along these lines. One volume of the set is devoted entirely to the subject of suggestion and mental therapeutics and contains this frank avowal by the author in extenuation: "If Psychic processes can share in the causation of disease, so may they be utilized to bring about recovery in carefully selected cases. Faith cure, 'mind cure,' hypnotism and the like have a basis in the fundamental facts of human nature, and physicians should study and rightly use the therapeutic potency of suggestion rather than suffer charlatans to abuse it."

When we consider how the rank and file of the profession bow with reverence and obedience to "authority" we must hope much from these strong recommendations. True, personal knowledge can only be acquired by personal investigation and experience and a strong individuality will not bow with servile obeisance to the dic-

tum of authority. Only those who are mentally lazy or are dominated by an unreasoning fear hang back from utilizing the good which heterodoxy holds in abundance. The way has long since been broken and the criticism or censure which often falls to the lot of a pioneer or reformer, in suggestive therapeutics is now no longer in evidence in thinking minds. Let us hope that this work may produce many earnest seekers in and votaries to the science of suggestive therapeutics, as well as lead to a higher hygiene, proving by personal practical application its well deserved place in the progressive physician's armamentarium. The introduction to this work by its gifted author teems with many strong pleas for a place for suggestion, and so strikingly bears out and brings home vital points about the science that quotations are worthy of deeper thought than the average suggestionist, I think, usually gives to the subject. The "Power within" is treated by him in this significant and logical manner.

Life, according to Mr. Herbert Spencer, is characterized by the power of living beings to preserve a mobile equilibrium within their environments, or as he phrases it, by "the continuous adjustment of internal relations to external relations." In order that this equilibrium of the organism as a whole may be conserved, it is necessary that there should be a like condition of equilibrium as between its different parts. In other words a perfect balance of function must be maintained

by continuous adjustment of internal relations to one another. The balance of internal relations, then, constitutes health; and during the long ages of evolution, the normal organism has acquired and developed, to a high degree, the power of restoring this balance, when disturbed, whether by intrinsic or extrinsic causes, through its own automatic adjustments.

The question then is *how* to re-adjust this loss of equilibrium. We trace it back from loss of nutrition to some functional inharmony between organs or tissues. Restore function by removing the cause, which is usually found in the lack of the proper quantity or quality of the "life essentials" or in the mental realm. Here we rely upon the "power within" for potent aid, through right suggestions. Here again we find our gifted author ably supporting our position.

"Natural recuperative power has been developed, not through the intaking of substances foreign to the organism, but by physical, chemical, and finally psychic reactions of the cells, tissues, organs, systems, and—a factor not to be ignored—of the organism as a whole.

"Such reactions are in some instances simple, in others complex, involving numerous interactions. Nor can a sharp dividing line, either as to origin or as to character, be drawn between those reactions of the organism to hostile changes in the environment, which we term morbid, and those which we designate as protective, salutary, or recuperative. As I have elsewhere said not only must we recognize that disease and recovery are alike vital processes, in which the organism itself is the most active agent, and that neither morbid nor therapeutic influences endow the organism with new attributes or introduce into its operations new powers,

but we must also keep in mind that disease and recovery are often, if not always, one continuous process. Upon the discussion of this intricate subject, however, I shall not now enter, but will merely emphasize the facts that a health-preserving and health-restoring tendency exists; that it is a natural endowment, and not the gift of art; and that it is dependent upon the inherent properties of cells, tissues, organs and the organism."

How easy then, to glide in natural order or sequence to the question of treatment for the purpose of aiding this "inherent property" this "vis medicatrix naturæ" "vitality"—the "Power within" * * * * "All successful treatment, nevertheless, depends upon the evocation, stimulation, and control of the recuperative reactions, together with the suppression, diminution or neutralization of antagonistic reactions likewise occurring automatically as the result of extraneous morbid influences of internal failures or disturbances."

Suggestion coupled with hygiene, which latter all rational suggestionists insist upon, meets all the requirements of a "successful treatment"—in connection with such measures as may be deemed beneficially accessory, according to the judgment of the physician. In all treatment a due consideration must be accorded to natural means and laws. Remembering that health is normal and disease a loss of harmony or equilibrium—that your efforts are to *restore*, and not to *give* that which the organism does not already possess.

"By natural or physiologic therapeutics, then, is meant the utilization in the management of the sick of agencies similar to those constantly acting upon the human body in health; but, because of some departure from health, needing to be special-

ly exaggerated or localized in their action," * * * * the use of water, sunlight, food and methods of feeding, air, rest and exercise of function, physical and mental; of which last not the least important phase is one commonly overlooked—emotion. These and similar influences having helped to make man what he is, may well be employed to remake him when he departs from the norm.

What treatment could be more rational than that which teaches a man how and why, to educate him in the proper uses of the "life essentials" and the mental control of adverse, or negative states of thought, such as the well educated and

practical psychologist or suggestionist uses? To those who need the weight of "Authority" before taking up suggestion, these quotations must be your guaranty. No stronger reasons can be adduced than those contained in the words before quoted "As psychic processes can share in the causation of disease, so may they be utilized to bring about recovery in carefully selected cases. 'Faith cure,' 'mind cure,' 'hypnotism' and the like have a basis in the fundamental facts of human nature and physicians should study and rightly use the therapeutic potency of suggestion, rather than suffer charlatans to abuse it." "A word to the wise is sufficient."

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY PARK. DURHAM, N. C.

In order to fully understand and appreciate the importance of bathing it is necessary to know something about the skin. The skin has special functions, and apart from these, by means of its toughness, flexibility and elasticity, it is well qualified to serve as the general covering of the body for defending the internal parts from external violence; readily yielding and adapting itself to their various movements and changes of position. As regards its special functions, the skin is an organ of excretion and secretion. It is a sensitive organ in the exercise of touch, a channel for absorption, and plays an important part in regulating the temperature of the body. When these facts are taken into consideration it can be easily understood that the skin bears an important relation to health and

its proper care is a matter for serious consideration.

Water, air, and heat applied in various ways exert varying beneficial influences on the skin, but before considering these it will be well to go further but briefly into the special functions of the skin. The one most commonly associated with it is that of excreting the sweat. The fluid secreted by the sweat-glands is usually formed so gradually that the watery portion of it escapes by evaporation as fast as it reaches the surface. But, during strong exercise, exposure to great external warmth, certain diseases, and when evaporation is prevented, the secretion becomes more marked and collects on the skin in the form of drops of fluid. The "*perspiration*" really includes that portion of the secretions and exudations from

the skin which pass off by evaporation and the *sweat* includes that which is collected only in drops of fluid on the surface of the skin. The two terms, however are usually employed synonymously. The chief constituents of the sweat are carbonic acid and water, but there are other substances which are deposited on the skin and mixed with the sebaceous matter. The secretion of the sebaceous glands of the skin is chiefly an oily matter. Its purpose seems to be to keep the skin moist and supple, and by its oily nature, to prevent evaporation from the surface and guard the skin from the effects of the long-continued action of moisture. But while it thus serves local purposes, its removal from the body entitles it to be reckoned among the excretions of the skin. The sebaceous matter and sweat are brought to the surface by minute ducts or pores. There are said to be several million pores over the whole surface of the body; so it can be easily understood that a great deal of matter is excreted in that way daily—the average amount of watery vapor being between $1\frac{1}{2}$ and 2 lbs. per day. During a state of rest, the average loss by cutaneous and pulmonary exhalation in a minute is eighteen grains; of this eleven grains pass off by the skin and seven by the lungs. Of carbonic acid, the average quantity exhaled by the skin is about 1-150 to 1-200 of that by the lungs.

The skin acts as one of the most important organs for regulating the temperature of the blood, in that it offers a large surface for radiation, conduction and evaporation; that it contains a large amount of blood; that the quantity of blood contained in it is greater under circumstances which demand a loss of heat from the body, and vice versa. A warm

or hot atmosphere acts on the nerves of the skin, which in turn produce a relaxation of the muscular coats of the blood-vessels, and as a result, the skin becomes full-blooded and hot; sweating follows and much heat is lost. With a low temperature, on the other hand, the blood-vessels shrink, and in accordance with the consequently diminished blood-supply, the skin becomes pale, cold, and dry. Thus by means of a self-regulating apparatus, the skin becomes the most important agent by which the temperature of the body is regulated.

There are various kinds of baths by which the skin and, through it, the different parts and conditions of the body are treated. Besides the application of water in many ways at different temperatures, there are baths with oils, hot air, steam, medicated vapors, earth (sand and mud), those under the name of heliotherapy, in which light, air and the sun are used, and those with electricity as the chief therapeutic agent. Most of these baths are used in various abnormal conditions or diseases, but these do not come within the province of this article. Bathing for cleansing and tonic purposes only is what I shall present at this time. Just how much of this kind of bathing is necessary or even advisable for these purposes is a matter on which those who claim to be authorities differ widely. True it is that among certain classes of people who bathe the body very rarely there is a fair degree of rugged health; and there are many unhealthy persons who bathe every day. However I do not hesitate to state that, in my opinion, it is not possible to have perfect health without frequent and judicious bathing with water; the appearance of persons who do not sufficiently cleanse their skin, and the odor from their bodies,

are sufficient evidence for me if there were no other. Again it is absurd to expect a clean and healthy appearance of the skin or an absence of bodily odor to follow any amount of judicious bathing if internal cleanliness is not assured by perfect elimination of the waste products of the body. Many persons who think themselves clean and are even fastidious about their outward appearance are positively unclean in reality. Who has not met the immaculately groomed person with foul breath and repellant bodily odor? The perfectly clean person, without and within, requires no perfume to enhance his natural fragrance. What is there that is more delightfully agreeable and refreshing than a clean, healthy baby?

Without going too deeply into my subject I will now proceed to make some practical and rational deductions for the consideration of each individual reader. It will be noticed that I have used the term "judicious bathing" several times. I did so intentionally. The kind of bathing that would be of benefit to one person would not be advisable for another; in fact it might even be injurious in its effects. Many have the idea that it is not advisable to bathe the whole body with water every day. Personally I am one of the daily bath brigade. Man is really amphibious in a degree. He has a natural desire to be in the water. It is not for cleanliness, nor for tonic effect, nor simply to get cool, that the summer visitor at the sea-shore is attracted to the water.

A patient taken to a Vienna hospital severely burned was kept in a tepid bath for nearly a year, until the body covering was sufficiently healed to again withstand the air. A traveller relates having come across a man in western China, who spent his winters in a hot spring. He had

made perfect arrangements for this novel way of getting through the cold season.

Under normal conditions I hold that there is little danger in the too frequent use of water. The body should be cleansed with soap and hot or warm water at least twice per week, the year round. In summer it is more advisable to bathe daily on account of increased perspiration. The daily bath in the cool weather should be taken for its tonic effects rather than for cleanliness. A quick morning bath as described in last month's article will give the best results.

Some years ago a few young men in London arranged to take a dip in the Serpentine lake in Hyde Park every morning of the year. Their act at first called forth many comments and some warnings from many wise-heads(?), but no ill effects have yet been recorded among the band or club. In winter it was necessary for them to break through the ice.

At one time opinions were divided as to whether the shock experienced by the nervous system through taking a cold bath, when perspiring freely, was harmful or not. Eventually the majority of expert opinions decided that when conditions were favorable; i. e., where there was no organic heart trouble and no abnormal condition of the nervous system, the shock had a strengthening and beneficial effect, but there are many yet who do not concur in the decision. Personally I do not feel any shock in getting under a cold shower-bath whilst sweating freely, but I do when I am not warmed up by some exercise or other exertion. I favor the practice of taking cold baths of any kind whilst the body is heated to the point of perspiration, other conditions being favorable; and I disfavor or condemn cold bathing as a practice unless the surface circulation has

been stimulated by exercise, exertion, or temperature.

Cold baths should never be taken when the body is fatigued, even during the summer. A warm or hot bath will always relieve fatigue or muscular or nervous irritability and restlessness. Baths of any kind should not be taken within two hours after finishing a meal, and a meal should not be taken within an hour after a bath. In the latter case, it takes an hour at least for the complete reaction to take place and the circulation to become evenly distributed again. Bathing too soon after eating interferes with the digestive processes.

Ten minutes is long enough to stay immersed in hot water; a longer time has a debilitating effect. A cold bath should not be prolonged or it will have the same depressing effect. The skin does not require to be rubbed hard with a rough towel after a hot bath, nor after a cold one, if the proper reaction takes place. A dry rub is often advisable instead of a bath, and a period of rest should always be taken after a cold or hot bath, as it favors the proper reaction.

For face-bathing hot and cold water used alternately are good. When the skin of the face is rough, or if it has pimples, the sebaceous ducts are at fault, and they need stimulating. When the pores of the skin appear relaxed the application of a mild astringent will sometimes prove serviceable if used after an alternating hot and cold face bath. Don't rub the skin in this condition, but dry by mopping, with a soft towel.

Ancient history shows that the Romans gave particular attention to bathing, and they used it largely for therapeutic purposes. Instead of hospitals they built baths for the treatment of their sick and

those wounded in their extended campaigns in other countries. The town of Bath in England contains the ruins of one of their institutions. For therapeutic purposes, as well as for general use, I find the judicious employment of thermal baths very valuable. In fact, I maintain that it is not possible to have the skin thoroughly clean without taking occasional hot air or steam baths. In giving massage, I have removed dirt and dead skin from the surface of the body of persons who made frequent use of soap and hot water and thought themselves clean. On general principles, as it were, for cleansing purposes without, I have been taking a hot air bath every ten days or two weeks for some time past with the most satisfactory results. There is no better way of flushing the blood stream of impurities than by drinking a good quantity of water and then immediately sweating profusely in a hot air cabinet. The taking of these thermal baths has been simplified by the use of cabinets.

Next month I will take up the subject of walking and will give special instructions for overcoming stoop shoulders through exercise.

BINGHAMTON, N. Y.

Enclosed you will find money order for one dollar and twenty-five cents, for which please renew my subscription for SUGGESTION, and send me premium book, "Consumption and Rheumatism." I like SUGGESTION now better than ever before. SUGGESTION for suggesters is what we want, and your magazine fills a long-felt want.

F. W. ERDMAN.

NORWICH, N. Y., May 3, 1902.

"The April number of SUGGESTION is worth the price of a year's subscription."

F. J. SUMNER, D. D. S.

SUGGESTION VS. HYPNOTIC SOMNAMBULISM.

BY HERBERT A. PARKYN, M. D.

Medical Superintendent of the Chicago School of Psychology, 4020 Drexel Boulevard, Chicago, Ill.

I have stated repeatedly in the columns of this magazine and elsewhere, that practitioners of Suggestive-Therapeutics make a grave mistake in endeavoring to produce hypnotic-somnambulism in their patients, and this month I shall report the results I have obtained in a few of the many cases I have treated successfully after other operators had endeavored to produce somnambulism in them and failed.

Hypnotic-somnambulism is a *symptom*; It is *not a state* which can be induced by an operator, as many believe and teach. It depends upon the previous education of the subject and denotes that the subject is a highly suggestible person—highly suggestible and easily influenced *at all times*. The operator does not produce this high degree of suggestibility; the methods he employs merely serving to bring out prominently the fact that it is present or absent in a subject. The majority of operators are interested in the phenomena of hypnotic-somnambulism and lose sight of the fact that it is in evidence only in persons possessing certain traits of character.

When our operators begin to make a serious study of the individuality of the hypnotic-somnambule, instead of the phenomena of hypnotic-somnambulism, the cause for the phenomena will become as clear as day, and they will be forced to agree with my conclusions, which have been made only after experimenting with thousands of somnambules and studying

the mental characteristics of a large number of them.

The remarkable, instantaneous cures are made in the hypnotic somnambules, but these cures will take place at a revival meeting just as well as at the hands of an operator who believes the result was obtained because the patient went into the *apparent* sleep of hypnotic-somnambulism. The operator loses sight of the fact that the subject is highly suggestible, and says he was asleep *because the operator said he was*. If the operator will say "You are dead. You know you are dead, and when I tell you to come to life again you will open your eyes. Your pain and trouble will be gone, and you will tell me you were dead." The subject will open his eyes when commanded and declare that he is better and that he has been dead. Now, *we know* that he has not been dead. If he has not been dead, why does he say he was? For the same reason that he says he was asleep—*i. e.*, because the operator said so, and being highly suggestible, he acquiesces in the statement.

From exhaustive experiments I know that the hypnotic somnambule while obeying suggestions is *no more asleep* than he is dead, and, although he acquiesces in the suggestions of the operator and will stick to them in his presence, he knows all the time that he is neither dead nor asleep, but feels compelled to obey the suggestions. I have heard a consump-

tive, in the last stages of the disease, declare he was a well man after a hypnotic-somnambulistic seance in which he said he was asleep. Inside of ten minutes after his treatment he told a friend that he had not been asleep; that the treatment was nonsensical and he did not see how he could be cured by it.

If an operator desires to get at the truth about hypnotic somnambulism, let him question the somnambles who come to him *and pay him* for private treatment. It is more difficult to get the truth from subjects who submit themselves for experiment, for they enjoy it and take pleasure in being "shown off."

The somnambule is highly imaginative as well as highly suggestible, and he frequently complains of troubles, which had their origin in his imagination, or of troubles the cause of which has long since disappeared, leaving only the mental impression which he seems unable to throw off alone.

These troubles speedily disappear in the hypnotic somnambule, and it is on account of these rapid cures that so many operators endeavor to put every patient to sleep. They have found that those who will say that they were asleep seem to be most speedily cured. This is true when the subject has imaginary troubles, but people who are not hypnotic somnambules rarely have imaginary troubles. When a genuine trouble *does* exist in the somnambule, it is much more difficult to relieve than a similar trouble in a patient who is less suggestible. The somnambule will declare he is better whether he is better or not—if the operator says he is better—and many operators accept this parrot-like statement of the somnambule for a genuine, instantaneous cure.

If a patient, who believes he has to be

put to sleep before he can be benefited, consult an operator who holds the same idea, he will be disappointed in his treatment, whether he prove to be a somnambule or not. If he should not be a somnambule, the operator will waste the time which should be spent in relieving the trouble by properly directed suggestion, in endeavoring to produce sleep. The patient becomes discouraged, and, eventually, seeks elsewhere for "a more powerful hypnotist," only to meet with another failure. Even if the patient prove to be a somnambule, paying for his treatment, he may tell the operator he has been asleep, although he knows that this is not true. The result is that the somnambule himself, expecting to be placed in an unconscious condition and not obtaining it, soon deserts the operator and seeks a more powerful hypnotist, or some other method of treatment from which he appears to get more for his money.

I have long ceased to talk about "putting the patient to sleep," in my own practice, and my successful results have increased ten-fold since I have taken this course. I am constantly curing patients who have been disappointed in the treatment of other operators who promised, or endeavored, to produce hypnotic somnambulism. Many of these patients prove to be hypnotic somnambules, and as soon as I recognize their high degree of suggestibility I play upon it for their own good, but never make them acquiesce in a suggestion that they will realize is not true. I am speaking now of my private practice. In clinical practice I have to suggest sleep, or something equally absurd, to the somnambules, to explain the condition, by demonstration, to my classes.

Recently I had a physician studying

with me who has been in practice for seventeen years, and in the last few years has experimented with over one thousand somnambules. Still my work and theories were a revelation to him, *for he had never studied the individuality of the somnambule*. When he saw the work which was being done at my clinics many things which had baffled him were made clear, and he realized at once that his future field in Suggestive-Therapeutics had broadened. One morning, after he had begun to realize fully the fact that the hypnotic somnambule does not actually sleep, I gave him a new clinic patient to treat. He took the history of the case according to the methods I follow, but before beginning treatment, came to me to ask how he should proceed. The patient, a Mr. R., age 42, complained of constipation which had existed for nineteen years. He had taken medicines during the greater part of this time; had attended clinics in this city at several medical colleges, and for eighteen months had used a morning enema of six quarts of warm water. He also suffered from melancholia, nasal catarrh, slight dyspepsia, poor circulation and was easily fatigued—a typical case for suggestive treatment. But my student, the Doctor, elicited the fact that the patient came to the clinic expecting he would have to be put to sleep in order to be benefited. He had read works on hypnotism which taught this idea, and for three weeks before coming to my clinic had been taking treatment from a "Professor of hypnotism," who had been trying, without success, to put him to sleep. The patient was not a somnambule, but he believed in "the sleep," and the operator believed in it also, and, not obtaining it, both became discouraged, although the Professor

was sure he could induce the condition in time, and attributed his failure to lack of concentration on the part of his subject. I might add here that this same Professor claims to be able to hypnotise persons who pass his window in the street below.

My student did not know how to proceed with the patient under these conditions, for here was a man who came expecting to be put to sleep before he was relieved. If he told him we did not put our patients to sleep, he would lose confidence in the treatment at once and would not attend the clinic a second time.

"What shall I do?" my student asked. "Get the results first and talk to him about sleep afterwards. When his bowels begin to move freely every day and he is feeling better he will not care whether you put him to sleep or not," I replied. "Well! How shall I proceed to bring about these results without at least attempting to put him to sleep?" the Doctor asked.

"You know our theories of the operations of the Law of Suggestion, and you know how to employ directed suggestion. Let this patient understand that you are merely giving him a preparatory lesson today and that before you are prepared to begin what he expects is to be the hypnotic treatment he is to come for another lesson. Place your directed suggestions strongly and the results will be forthcoming in a few days. When he finds that he is improving, you will not be able to drive him away, sleep or no sleep," I answered.

The Doctor proceeded with the treatment as I directed, and two days later the patient returned to the clinic. His bowels had moved two mornings without medicines or enema. He felt better mentally and was very happy over the results. Another suggestive treatment was given,

during which the suggestive condition was induced and appropriate suggestions were given, but the word "sleep" was not mentioned.

The next time the patient appeared he reported that his bowels were still moving regularly every day and that he was better in every way and had gained two pounds in weight. He returned for several more treatments; improvement continued, but still not a word had been said on either side about putting him to sleep. Finally, one morning, I said to him: "You came here to be put to sleep to be cured, did you not?"

"Yes," he replied.

"But you have done so well, so far, without going to sleep that you do not care whether you are put to sleep or not. Do you?" I asked.

"No," he replied. "I don't care now whether I am put to sleep or not, although I should like to experience the sensation."

"You have done so well, so far, that it won't be necessary to put you to sleep," I said: "However, you better come to the clinic once or twice more, just to let us know that everything is going satisfactorily with you."

This patient is perfectly well today. He has gained in weight and strength; is happy and contented, and every organ in his body is doing good work. Had we attempted to put him to sleep and failed, it is not likely he would have returned for treatment, and he might be looking yet for a "more powerful hypnotist." He still believes in the hypnotic sleep, I suppose, but we have not the time to explain to every one who presents himself at the clinic, expecting hypnotic somnambulism, that sleep is never present even in the somnambule, for it takes a couple of weeks, with many demonstrations, to make

this point clear even to a student, especially if his mind has been filled with the old-fashioned, out of date, hypnotic theories.

It is to be regretted that this erroneous idea of sleep has become so prevalent. The many cheap courses in hypnotism on the market at present are responsible for much of the trouble, for the majority of them are written by stage hypnotists who have not made a thorough study of the subject and are only interested in the phenomena of hypnotic somnambulism as viewed from the old-fashioned point of view. Stage exhibitions, also, spread the error, and many earnest operators, I am sorry to say, also teach this false idea. But, one by one, our honest workers are discovering the mistake, and are realizing that it has militated against the science and their success in the past. They are endeavoring to counteract the trouble by presenting the truth whenever an opportunity is afforded and are spreading the knowledge of the value of Suggestive-Therapeutics in all its beauty and simplicity.

Mrs. H. was brought to me by her husband. She had been suffering with many complaints, such as dyspepsia, headaches, constipation, nervous prostration, etc., and was unable to walk unless supported. She was taking medicines which moved her bowels and aided digestion a little, but the inability to walk was the trouble I was asked to relieve through "hypnotism."

The patient resided in a distant city, and a physician there had tried to hypnotize her, but failed to induce sleep. He had impressed her mind with the idea that she could be cured if she could be put to sleep. Another physician, who was supposed to be a more powerful hypnotist, was tried, with the same result. Hyp-

notists in three other cities were tried—the last one in New York—but all met with the same result, although each had affirmed from the first that he was confident he could put her to sleep.

From New York she was brought to Chicago, and I was consulted. The first question I was asked was, "Can you put her into the hypnotic sleep?" I explained my ideas about the "hypnotic sleep" and told the patient I believed I could cure her without putting her to sleep. This did not satisfy her, and she said that there would be no use taking treatment unless I could put her to sleep, and that they would consult someone else in this city who was looked upon as a "powerful hypnotist." I told her since she felt that way about the matter it was the best thing for her to do, and that if he did not succeed in putting her to sleep, I should be glad to have her return and take a month's treatment.

The husband asked to see me privately. What I had said to them had impressed him greatly, and I explained the sleep of the hypnotic somnambule to him in detail. He said that my theories appealed to his common sense, but that he would satisfy his wife's whim, and in the event that the hypnotist was not successful he would take the reins in his own hands and bring his wife to me for a month's treatment.

During my conversation with the patient I discovered that she was not a hypnotic somnambule, and the failure of the several operators to put her to sleep, or to get her even to acquiesce in the suggestion of sleep, was very apparent to me. Consequently I was satisfied that I should have the patient back for treatment.

Two weeks later the patient was brought for treatment. The hypnotist had tried ten times, at as many seances, to get her

to sleep, but failed, as I expected.

I gave this patient the regular Suggestive treatment and, in spite of her auto-suggestion that sleep was necessary to obtain the desired result, she was walking alone in two weeks and left for home when the month's treatment was finished. The constipation, dyspepsia and headache had disappeared and the patient gained fourteen pounds in weight. When she departed her health was better than it had been for years.

Miss A., age 26, came to the clinic believing she would be put to sleep. She had a number of functional troubles, such as constipation, painful menstruation, headaches, etc., for which she sought relief. She believed in hypnotism and was confident she could be cured if put to sleep. She stated that another physician had tried to hypnotize her, but had not succeeded in curing her, because he had not put her to sleep. He had advised her to attend the clinic at the school.

I could tell, even while questioning this patient, that she was a hypnotic somnambule, and I was confident that she had told the physician who had tried to hypnotize her that she had been asleep during her seances with him. So I called him to the telephone, and he told me she was an excellent hypnotic subject and had always gone sound asleep for him, and declaring upon awakening that she had been sound asleep and remembered nothing that had been said or done while she was in this condition. He had given her a number of these treatments, but could not see that she was deriving benefit, so decided to send her to the clinic to see if we could do anything more for her. This was exactly what I expected, and I brought out evidence in my demonstrations to show that the girl was a somnambule, although

I did not tell her she was asleep. I merely made other suggestions which she carried out at once. Had I told her she was asleep, even though her eyes were open, she would have said she was asleep. This patient was treated at the clinic for one month with directed suggestion, and was dismissed completely cured, although the word sleep was never mentioned to her till the last morning. Then, simply to demonstrate the point to my class, I looked her straight in the eyes, as she was about to leave the room, and said to her: "Miss A., have you been asleep at any time during your treatment here?"

"Why! No!" she replied.

"Oh! yes, you have," I said quickly in a commanding tone. "You went to sleep every morning. Asleep every morning. You went to sleep every morning. Tell me. Quickly now. You went to sleep every morning. You slept every morning, during treatment, did you not? Answer me."

"Yes," came the reply. "I went to sleep every morning."

QUERY. Did she?

A Word to the Wise.

The other day a man confessed to me that for a score of years he had tried to be moderate, to do his work thoroughly and take comfort in life, but that an uncontrollable impulse had swept him on. Of an intense disposition, born with a tendency to rush, he found himself in a hurrying world and was carried forward by the restless sweep, sweep of the surging tide. When he read a book he would try to pause over a sentence or paragraph, to read as people once studied books when there were but few. But he had no sooner finished a sentence than he would pass to

the next, and so on. To pause was to become conscious of the many pages still before him, and of other books not yet read. To linger was seemingly to lose time. Thus day succeeded day, and when vacation time came he threw himself as forcibly into what was strangely called "recreation." He saw the folly of it all, yet could not stop until the years of his young manhood were passed, and life became such a grind that in sheer desperation he relinquished the zeal to do and be and know so much, well content to let the tide surge by him. The case is typical. The tide seems insurmountable. Yet how life changes for us when the chief idea is not acquisition, not health and position; but beauty, repose, joy in life as it passes. Much depends upon the choice, upon what seems really worth while. Life *can* be serene, moderate and artistic, even in this hurrying age.

It is the complexity of life which makes existence a dull grind for those who rush forward with the tide of civilization. There is so much to do, so much to be seen, so much to be read. World's fairs follow thick and fast; we have our biographies, our illustrated lectures of travel, our telephones, telegraphs, cables, express trains and express steamers. Either the whole world comes to us or we can rush all over the world in a few weeks. And think of the novels, the scientific works, the new inventions, discoveries; the vast amount of new information which a man must gain to keep up with his age.

By contrast, recall the good old days of the stage coach, the European news which came by sailing ship, the delightful isolation of the unorganized world. The youth began to read the dozen or so standard books his father happened to own, and he mastered them. That was before the

days when everything was simplified to the verge of puerility. It was possible to know a few great things and to live simply. This mad rush to know all and be all had not begun. Yet it is not too late to stem the tide. We can afford to let the historical novels pass—that is a great gain. We need not have a telephone in the house. We can live a few blocks from the cars. When we go to Europe we may select a slow steamer—it is to be hoped that there will always be those whereon Marconi has never set his power. We may avoid the beaten paths of travel, and travel by slow conveyances.

At home, we may well afford to omit the second-rate books and lectures; we may attend a church where the services are simple, drop out of faddist organizations, put faddist literature on the back shelves and return to the great poets and standard authors. If you read Emerson, for example, you can well afford to omit the drivelling borrowers who have restated him. If you read Plato and Kant and the other great ones, you may spare yourself the torture of reading the metaphysicians who have not learned how to think. When summer comes nature will teach you more and give you thrice the peace of mind that the summer conferences bring.

A great scientific man once said that he would rather wear out than rust out, and so would we all. Yet when there is no joy even in wearing out, one can well afford to gather a little rust. To read one good book instead of one hundred kindergarten books is by no means to choose the easy thing. The point is to simplify life to a few things that are worth doing well and do those the best we can. If we do not find joy therein it is because we are not yet free from the age in which we live.—*The Higher Law.*

An Every-Day Incident.

A mother rushes out of the house and, vigorously grasping her little boy by the arm, exclaims: "You naughty boy; are you not ashamed of yourself, getting your clothes all dirty? What will the people think of you?" The boy has had his new clothes put on about half an hour previously and was told to sit down in a chair and keep quiet, but this becomes very tiresome to his active little mind and body, and he soon goes out to play in the dust and dirt, which, of course, is not a very clean occupation.

The thoughtless mother probably prides herself in training her child to become neat and clean, so that she can proudly show her boy to her friends and acquaintances; and at the same time she wants to save work for herself. Foolish mother; the boy will either behave and sit very quietly, and will become sick, or at least develop very slowly physically, or if he is of a motive temperament will become stubborn and care nothing for any of her orders, taking his whippings as a matter of necessity. How much better would it be for the mother to give a little thought to the future, allowing him the necessary freedom to use body and mind in constructive and active games, putting him in plain clothes that can be easily washed or cleaned, and thereby laying a foundation for health and strength. If the mother wishes the boy to look clean before visitors, she can change the clothes every noon, so that he will look cleanest in the afternoon, wearing the same dress until the next noon.

In regard to wishing to save work for herself by ordering him to keep clean, this extra care and work while he is yet a child will save her from many an extra step, from worry and anxiety, when he is growing into manhood, and will strengthen the bond of love and sympathy that should exist between them through life.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 24. Impressions Are Never Lost.

EDITOR SUGGESTION: Enclosed find two articles clipped from "The State," a daily published in Columbia, S. C., a leading paper of this state in relation to the negro "sleeping preacher."

Is this not simply a case where sermons and texts heard in his earlier life had become deeply impressed on his subconscious mind—memory—and finding expression under auto-hypnotism? Respectfully,

South Carolina.

A SUBSCRIBER.

"SLEEPING" PREACHER OF SALUDA COUNTY.

A somewhat remarkable story came from Saluda county a short time ago about a negro who preached in his sleep. The man's name was Major Perry. The story was brought out of Saluda by an evangelical preacher who was then on his way out of the state. An effort was made to get confirmation of this unusual case and finally it was ascertained that Dr. D. M. Crosson of Leesville knew Major Perry. Dr. Crosson was written to for information. He was in attendance upon the sessions of the South Carolina medical convention, but as soon as he returned, sent the following reply to the news editor of The State. It is a very interesting story of a remarkable case:

Dear Sir: Replying to your request that I write what I know about Major Perry, the "sleeping negro preacher," will say that I have known Rev. Major Perry for a long time and have been his family physician for eight

years. He is really a scientific wonder. He has been preaching every night, except occasionally on Friday nights, for about 15 years. When he retires at night and goes to sleep, he will read out his text—tell exactly where it can be found, verse and chapter, give it verbatim—and will then begin his sermon. He confines himself closely to his text and always preaches a good sermon. This is done while he is in this trance and he can't be waked up until he has finished his sermon. Nearly every time he preaches he has a convulsion and his wife has to rub him and work with him, as it looks as if he would die.

He stops speaking while laboring under this nervous writhing, but will begin his discourse just where he left off when the attack wears off and will go on and finish his sermon. He seems to be somewhat excited when he finishes his sermon and wakes up, and is unconscious of anything that has transpired. The strange part of it is that he can neither read nor write, so you see he could not prepare his discourses beforehand.

This is no fake, as he has been watched often when alone and he always preaches. I have, together with a number of other physicians, tried to wake him up while in one of his trances and while preaching, and it can't be done.

He, scientifically speaking, is a wonder. Now to go into some logical conclusions as to the cause of this and why he can't be aroused while in his trances, is a deep subject which presents from a scientific standpoint,

as from a mental and logical conclusion, some interesting phenomena. A man can easily expend some of his knowledge of mental philosophy in the study of this case. This is not hypnotism, but it savors of Divine inspiration. While in this trance or deep sleep he is unconscious of anything else transpiring around him and his active mind is totally unconscious as to what has transpired, but it is active and he does his preaching while in this subconscious state, but why his subconscious mind is active upon "sermonizing" alone, is a deep mystery.

"Rev. Major Perry," as he is called, is a mulatto of medium size and about 50 years old; has a wife and is the father of about 15 children. His children are all industrious and he is about the average of his race for industry. He is quiet and has the respect of his whole community for integrity and honor.

He says he does not know anything about his preaching and can't explain anything about it when awake. He says: "I felt called to preach when young, but I resisted the inclination or call. If what people tell me is true about my preaching, it must be of Divine power that I preach, because I resisted the call to the Master's work."

Logically and philosophically he is a mental wonder. Yours truly,

D. M. CROSSON, M. D.

Leesville, S. C., April 25, 1902.

MYSTERY OF THE HUMAN PRODIGY, THE "SLEEPING PREACHER" OF SALUDA.

To the Editor of The State: Your communication from my friend, Dr. D. M. Crosson of Leesville, in Sunday's State, about Perry, the sleeping negro preacher, brings up my experience with this human prodigy in the summer of 1893. About that time he was attracting special attention in the community in which I then lived during my summer vacations. I had graduated from Roanoke College, Salem, Va., in 1891, and had just completed my middle year in the Evangelical Lutheran Theological Seminary in Philadelphia. Having heard much of this sleeping preacher, and having many friends in the community in which he lived, I resolved to see and hear him for myself and to report the matter to our religious journals. In the month of August of that year, in company with a

friend, I went to Perry's home prepared to take down the sermon, as nearly verbatim as possible. We were just in time, for he had just retired. At our request the family procured us a lamp and table only a few feet from the sleeping negro. Nor did we wait long. A few mumbling sounds first came, then he lined out a hymn and sung it. This we succeeded in getting. The effect of the situation almost overcame us at first—a negro lying before us, unconscious, subconscious, sleeping, dead, or what not—giving out a hymn with accuracy and singing it with old-time vim and zeal! This was followed by a zealous prayer, which we took down in substance. Then with the deliberation and mental poise of one old in the business, he announced his text and preached a sermon of ordinary length. This sermon appears in full in *The Lutheran Visitor* in one of the numbers for August, 1893. His physical condition as described by Dr. Crosson, was exactly exhibited that night. Three times during the sermon he became very much wrought up, which ended each time in a kind of convulsion. He became as stiff and rigid as a statue. From what I could tell, it was suspended animation, his pulse, so I was told, ceased to beat. But a few rubs from his wife soon brought him all right, when he would start off again with calmness and deliberation. Concluding with "Amen," his system seemed to relax, and he passed off into natural sleep. Surely I was much impressed. It was not exactly a raven above my chamber door, yet

"Prophet!" said I, "thing of evil—
Prophet still, if bird or devil!"

In the course of his sermon he referred very impressively—to me at least—to "man-made and man-called preachers." I lacked only one more year in the theological seminary myself. I left there thoroughly and absolutely convinced that the thing was no fake.

I at once reported hymn, prayer, sermon and all, to *The Lutheran Visitor*. I was called on frequently to reproduce the whole service, and though I had by this time often conducted services among the people, I was never listened to as eagerly as when I reproduced the service of Major Perry. The editor of *The Lutheran Visitor*, the lamented Dr. Hawkins, in his comments, offered no explanation, sim-

ply stating his belief that I was imposed upon. At once Dr. L. A. Fox, professor of mental and moral science in Roanoke College, at whose feet I had sat so often, came to the rescue. Of Perry's physical condition no explanation was attempted. It was in some way abnormal. But he said Perry, in these abnormal states, was reproducing sermons heard when a boy. He took as his ground the well known theory that no impression made on the mind is ever totally lost, though a person, under ordinary conditions, may not be able to recall such impression. He cites cases given in Haven's *Mental Philosophy*, among which was that of a poor servant girl, in the home of a preacher. This preacher often recited in her hearing Scripture verses in Hebrew and Greek, not a word of which she understood. Yet when this girl was sick and became delirious, in her delirious state she repeated these verses she had heard from her master. So in Perry's case, Dr. Fox argued, there was no deception or imposition; he was simply reproducing a sermon while in this period of mental aberration and physical irregularity, which he had heard in younger days. A few weeks after this explanation appeared, while in Columbia on my way back to the seminary, I was in the store of a well known merchant, talking of my experience. Some man whom I did not know, from Fairfield county I think, and who did not know of Dr. Fox's explanation, overheard the conversation. He came forward and from what we both said, was confident that he knew the negro when a boy. Said he belonged to a Baptist preacher while a slave, and habitually drove his master to church, and listened to him preach. This settled the question in my mind. Dr. Fox did not know of this when he made his explanation.

It is with this information in my possession known to comparatively a few, that I feel called upon to write this about "Rev." Major Perry, the "sleeping preacher of Saluda county."

S. C. B.

P. S.—I might add that I did not let the remarks of Perry about "man-made and man-called preachers" keep me from completing my theological course, and the entrance upon my heaven-called work.

White Rock, S. C., April 28, 1902.

[I agree with Dr. Fox, that no impression is ever lost, once it has been received by the mind; and his explanation is far more simple and reasonable than others which have been offered to account for the phenomenon witnessed in Major Perry.

If Major Perry's degree of suggestibility could be tested, I am sure he would prove to be a hypnotic-somnambule; not that I believe the memory of the hypnotic-somnambule is better than that of persons who do not belong to this class, but the somnambule is fond of attracting undue attention, and the physical phenomena witnessed in Perry's case are identical with conditions I have seen present in hypnotic somnambules. These phenomena have generally been called hysteria.

I think Major Perry enjoys the notoriety.—Ed.]

Query 25. Dreams and Masked Suggestion.

EDITOR SUGGESTION: Being a subscriber to your valuable paper, I wish to solicit its services in answering the following question:

My wife dreams incessantly all night long, night after night, and awakes in the morning more tired than when she retired. She is scarcely amenable to suggestion, especially if she knows it, and disbelieves in hypnotic or psychologic belief in any form. Kindly tell me through the columns of your valuable paper how to relieve her and greatly oblige me.

D. I. V.

Missouri.

[It is probable your wife's general health is below par. I feel certain she is not digesting and assimilating her food properly, nor eliminating the waste products satisfactorily. Neglect of the life essentials will produce these conditions.

It will not be necessary to hypnotize her, in the way you understand hypno-

tism, nor will it be necessary to talk about suggestive or psychological treatment.

Explain to her the necessity for looking after the life essentials and the results to be obtained if she will give careful attention to them. Methods for doing this will be found in the clinical reports for Nov. and Dec. 1901, or in lesson XI. of the third edition of my mail course in Suggestive Therapeutics.

Persuade her to eat, drink, breathe and think for a purpose. When she has done this for a couple of weeks and partaken of the life essentials in sufficient quantities, her general health will be improved, her elimination will be stimulated and the brain, sharing in the improved quality of blood, will perform all its functions better.

In good health one should sleep soundly and arise in the morning refreshed. Improve your wife's general health as directed and report results for publication.—Ed.]

Suggestion in Epilepsy.

EDITOR OF SUGGESTION: Under the heading of "Queries and Answers" in the May number of SUGGESTION you mention the treatment of epilepsy. Having a case of epilepsy under suggestive treatment, perhaps it would be of interest to your readers to hear how my case is progressing.

A single man, about thirty-eight years old, has had epilepsy for about twenty-five years. I have previously treated him for years and kept him on Bromides. As long as he took the medicine he would not have an attack of the trouble, but the fits would return whenever treatment was suspended for a short time. Finally he had an attack which resulted in paralysis of one arm and hand. Knowing that I understood how to employ hypnotism, he asked me to treat his arm by that method. I consented and told him I would treat him for the epileptic attacks at the same time.

As soon as I began the suggestive treatment I suspended all medicines and soon overcame his habitual constipation. I have had him under treatment for about eighteen months and if he has had an epileptic attack during that time I have no knowledge to the effect. His mental condition is very much improved and the circulation in the affected arm has also increased and his arm has progressed so far that he can use the hand to labor with. He is sleeping well and, in fact, feels that he is on the road to perfect health.

I will report more particulars about this case after I have had him under observation for a still longer period.

I admire your magazine.

Arkansas.

W. M. A., M. D.

EDITOR OF SUGGESTION: SUGGESTION for May reached me last evening chuck full of good things.

One word about the treatment of epilepsy. I have recently been testing the power of suggestion. Among those upon whom I am experimenting is an epileptic aged fifty-eight. At the age of forty-five he had a sun-stroke and another about five years ago. For about two years he has been having epileptic fits. When he came to me he was suffering with disordered liver and constipation. That I might be sure of the character of the disease, I had two M. D.'s diagnose the case and they both pronounced it epilepsy. I instructed him in the proper use of the life essentials and suggested that he would have no further need of drugs to cure him. I gave him no suggestions relating to the fits except that they would be less frequent and less severe as his general health improved. While I do not consider that he is entirely cured, the results have been as I suggested. He and his family are perfectly satisfied with the improvement, but I do not think I have the right to believe a perfect cure can be effected. Since receiving a sample copy of SUGGESTION I have been using suggestion in curing people. It is not my business however, for I am a preacher, but I must say I am a better preacher since reading psychic literature.

Wishing you success,
Nebraska.

REV. D. A. Y.

BOOK REVIEWS.

A SYSTEM OF PHYSIOLOGIC THERAPEUTICS. A Practical Exposition of the Methods, Other than Drug-Giving, Useful in the Prevention of Disease and in the Treatment of the Sick. Edited by Solomon Solis Cohen, A. M., M. D., Professor of Medicine and Therapeutics in the Philadelphia Polyclinic; Lecturer on Clinical Medicine at Jefferson Medical College; Physician to the Philadelphia Hospital, etc. **VOLUME III—CLIMATOLOGY,** Health Resorts, Mineral Springs. By F. Parkes Weber, M. A., M. D., F. R. C. P. (Lond.), Physician to the German Hospital, Dalston; Assistant Physician North London Hospital for Consumption, etc. With the Collaboration for America of Guy Hinsdale, A. M., M. D., Secretary of the American Climatological Association, etc. In Two Books. Book I.—Principles of Climatotherapy—Ocean Voyages—Mediterranean. European and British Health Resorts. Book II—Mineral Springs, Therapeutics, etc. Illustrated with Maps. Price for the complete set, \$22.00 net.

These are the Third and Fourth Volumes of Cohen's System of Physiologic Therapeutics, whose timeliness has already been commented upon. The first part treats of the factors of climate, with their effect on physiologic functions and pathological conditions, and describes the fundamental principles that underlie the application of climates, health resorts and mineral springs in the prevention of disease, and to promote the comfort and recovery of the sick.

The second part describes health resorts; and the third part discusses in detail the special climatic treatment of various diseases and different classes of patients. Book II. also describes the health resorts in Africa, Asia, Australasia and America.

In Book I. ocean voyages are first treat-

ed of with considerable detail and their advantages and disadvantages, indications and counter-indications as a therapeutic measure are pointed out. As very little exact information on this important subject exists in an available form, this chapter should be of great use to physicians. The subject of altitude is treated in a similarly full and definite manner, and not only are we told what classes of patients and disorders are benefited by Alpine and Rocky Mountain climates, but also what classes are unsuitable for such treatment. The difference between summer and winter climates in Switzerland, and the therapeutic indications for the different seasons are discussed at length. In addition, the sea-coast and inland health resorts of the Mediterranean countries, those of Continental Europe and those of the British Islands, including mountain stations of various elevations, plains, and mineral water spas, are described, with no waste of words, but with a fullness of detail unusual in medical books. Not only geographic and climatic features are pointed out, but also social and other characteristics so important in selecting a resort that shall be suitable to the tastes and means of the individual patient, as well as beneficial in his disease. Throughout this section allusion is made to the special medical uses of the various resorts described, and to the particular form of treatment for which any one is famous.

The existence of sanatoriums for special diseases, as those at seaside resorts for scrofulous and weakly children, and in various regions for consumption, nervous affections, diseases of women, and

the like, are specified; and the mere lists of such places, as found in the index, are likely to prove invaluable for reference. We know none other so complete. A mere glance at the closely printed pages of the index will show how unusually full is the treatment of special resorts and their particular qualities. Like the preceding volumes, these are thoroughly scientific and eminently practical, a combination that reflects credit alike on authors and editor.

"Woman Revealed: A Message to the One Who Understands." Nancy McKay Gordon. Published by the author, 6214 Madison avenue, Chicago, Ill. Price, \$1.00.

There have been some wildly extravagant things said about this book. One critic, a young man who claims to be material-minded to a point past redemption, calls it "the trumpet call of a modern Joan of Arc seeking to free, not the men of a country, but the women of all countries." Yet the valiant Matron of Chicago who holds the horn, ingenuously admits that its toots reach the ears of ten men to one woman. Why is this? Isn't Woman, with a big W, ready for her own message? Or does she fail to rally because her ears are attuned not so much to the music of the spheres as to the tones of old Adam, and she prefers to receive her message from bearded lips alone? Well, so far as "Woman Revealed" is concerned, the gist of the matter is this: If you are smart enough to understand it—it is sublime. If you aren't, you are "left." Query: Did the Joan of Arc man really read the book?

BOULDER, COLO., Feb. 26, 1902.

Find enclosed draft for one dollar, to renew my subscription to SUGGESTION. I

was very much pleased with last year's SUGGESTION, and if you make it better for 1902, those who read should encourage the publishers by recommending it to their friends. J. N. DAVIS, M. D.

NEW HAVEN, CONN.

Suggestion Publishing Co.:

Enclosed find one dollar for subscription to magazine. I assure you I would not be without your bright, instructive magazine for a good deal. I show it and say a good word for it whenever I have an opportunity. R. C. TOWNE.

Sanmetto in Enuresis, Irritable, Inflamed Bladder, in Neurasthenia; Also in Endometritis.

Several years ago my attention was called to sanmetto, and in prescribing same found that it was more grateful to the palate and gave me more satisfactory results than the saw palmetto when prescribed in cases of enuresis, irritable conditions of the bladder, and especially in cases of chronic inflammation of the bladder. As many of the ailments of the kidneys and bladder are sympathetic from neurasthenia, sanmetto is especially indicated in all cases of nerve prostration. About a year ago a young farmer, married, called on me for treatment. On examination I found that there was severe neurasthenia; he was much emaciated; the urine heavily loaded with earthy phosphates, mucous and pus. I put him on tablets of strychnia arsenite and sanmetto, with satisfactory results. He is now in fine condition, in perfect health. Sanmetto is indicated in all cases of endometritis—when prescribed in these cases good results will be obtained.

Utica, Mo.

T. R. DICE, M. D.

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

JUNE 1, 1902.

No. 6.

ADVERTISING RATES.

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Special positions, covers, etc., 25 per cent extra.

EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

When I left Miss Anna Eva Fay last month she was entertaining the audience with her cabinet tricks, while the "printers" were busy behind the scenes developing the pads and deciphering the questions developed by the printing process. Her assistants, also, were busy in the audience securing glimpses of some of the questions which had been written and obtaining "inside inflammation" (apologies to Weber and Fields) from those who were "easy" enough to be willing to exchange confidences with strangers.

Frequently, the assistants in the audience are able to get a glimpse of a question which was written by someone before coming to the theater. When a question is secured in this way, it is quietly communicated to another assistant or usher, who carries it to the assistants working behind the scenes.

A few years ago, at the request of a number of friends, I gave an entertainment similar to Miss Fay's, in Minneapolis, before an audience of several hundred persons who were interested in occult phenomena. I had a few assistants in the audience, and one of them, a lady, discovered the question which a Mr. S. had written on a piece of paper taken from his own pocket. Mr. S. was suspicious of the pads and believed he wrote so no one but himself knew what his question was. He had written: "Will you request someone to play the tune 'Flow gently, Sweet Afton,' on the piano." I received other questions and answers from my assistants, who obtained them from persons in the audience, and my "printer" developed many questions from the pads which had been used by the audience. Having answered all the questions but the one written by Mr. S., I called out his name

from the stage and asked him to go to the back of the hall. A long piece of cord was procured and one end of it was tied around his head and the other end around mine. I then asked him to think of the question he had written, and, after two minutes of apparently great mental effort on my part, I told him to rush towards me and take hold of my hands. I ran to meet him, grabbed his hands, dragged him all over the room and finally stopped before the piano. I seated myself on the piano stool, ran my fingers over the notes for a few moments and gently broke into the air of "Flow gently, Sweet Afton." Needless to say the audience was delighted with the experiment, but Mr. S. was astounded. He had never been a believer in telepathy, but told the audience afterwards that the test had convinced him that telepathy was a fact.

After the entertainment was over I explained to the audience how I had performed the feats, and my explanations were printed in the Minneapolis papers the following day. But Mr. S. insists till this day that the explanations I gave did not cover his case, for he is positive that no living soul besides himself knew what was written on that piece of paper. However, I know a certain Mrs. A. and her husband, who will enjoy another hearty laugh at Mr. S.'s expense if they chance to read this story.

Miss Fay's assistants are prepared, with encyclopedias, histories, geographies, newspapers containing current sporting events, etc., to answer many of the questions asked, and the services of several persons who know all about the city in which the entertainment is being given, are secured. These assistants are able to furnish much information about the best known people in the city, and are well

posted on current municipal events. Carriages are in waiting, and sometimes a remarkable answer is given to a question asked by some well known person, by driving in mad haste to a part of the city in which the information is likely to be obtained.

Occasionally Miss Fay manages to give a startling answer which may enable a mother to trace a long-lost son; or some article of value, which has been lost for years, is located. These answers create a sensation. Of course they are not given very often, and are out of the ordinary, but, needless to say, the answers are discovered by accident or are worked up by the assistants or the "press manager."

In one city in which an entertainment was being given, a well-known man had lost a valuable instrument. It had been accidentally carried away by a certain person, but was supposed to have been stolen. The gentleman who owned the instrument was urged to go to the entertainment to ask to have it traced. His question was answered; the number of the house and name of the street in which the house was situated in a distant city were given. The instrument was recovered at the place named, and all the details connected with it were exactly as they had been told from the stage.

The answer created a profound sensation at the time, for the circumstances concerning the loss were public property and the owner of the instrument was well known. However, I knew the son of the owner of the opera house in which the entertainment was given, and he told me how the question happened to be answered so correctly. Word had come to my friend, through other friends, that the instrument had been located. He was told

where it was and how it had been carried off. Seeing a "good thing" in this bit of information, and having ascertained the fact that the owner of the instrument had not learned of the discovery, my friend arranged to have him attend the performance. His question was answered correctly, of course.

This same friend told me that the hardest work he had done in years was during the three weeks' mind-reading and clairvoyant entertainment, for he was kept busy from morning till night helping the assistants to obtain answers to the questions.

Miss Fay cannot answer all the questions asked in a single evening, so those who are disappointed are asked to come again. In the meanwhile answers are secured to the different questions asked and are answered the next time those who asked them are present. If the question answered the second night is not the question written on that night, the writer is told that he must have written the question answered on a previous night and that the operator answered what was really in his mind. Frequently the second question is answered on the same night.

Well, after Miss Fay has had her seance with the spirits, she is seated in a chair in front of the audience and covered with a sheet. It would be too much to ask Miss Fay to commit all the questions and answers to memory, even if the spirits allowed her time to do so; accordingly, all the questions and answers are neatly written or typewritten on paper, and she is able to read them off at her leisure under the sheet, without this part of the performance being observed by the audience. Then there are other ways and means of conveying questions and answers to her, even after she has been covered

with the sheet. For instance, the old speaking-tube method and the rod method, by which messages are given verbally or shoved up to her on pieces of paper through a hole in the platform under the seat.

When Miss Fay is covered up, her manager requests those who have written messages to hold them in their left hands. (This frequently enables the assistants in the audience to see what is written.) In a few moments Miss Fay calls out, "Is Mr. So and So here?" On being answered in the affirmative, she reads his question, which is then handed to an usher, who takes it to the master of ceremonies on the platform for verification. The usher frequently asks the writer of a question to tell him certain things, which he, in turn, communicates to the master of ceremonies, when handing the question to him. Then the master of ceremonies reads the question aloud again, and makes some remarks to Miss Fay. When addressing her in this way he gives her any information obtained by the usher, through a verbal signal code.

Some questions are answered correctly. Some, asked by confederates, are answered in a way that astounds the audience, and the confederates always affirm that every word of the answer is correct. Other questions are answered by guess, and many can never be verified. For instance, one lady I know asked, "Who stole my husband's watch?" The usher asked the lady in a whisper when it was stolen and what style of watch it was. He was answered truthfully, but when handing in the question was seen to communicate something to the director. The director then read the question aloud and passed a few remarks. The medium then said: "Your husband's watch was stolen by a

professional thief with a large, red scar on his face. It was a gold, open-face watch, and was stolen six years ago. You will never recover it." The usher had given the information about the style and the time it was lost to the director, and he conveyed it to the medium under the sheet by using the verbal "second sight" code, similar to that employed by the Zaneigs and taught by Ralph E. Sylvestre & Co., of Chicago.

Frequently the usher has a number of these questions in his hand at the same time, having received some of them after the name only has been called. In this way he is sometimes able to convey a question, and frequently the answer, to Miss Fay through the director, provided he has asked the writer some questions beforehand.

If the work of the printers is not very good, or if the person who uses a pad does not press firmly enough with his pencil so that his writing can be easily deciphered when developed, Miss Fay will call out "Mr. Hemitt" for "Mr. Hewitt," and T. E. Jones will be called F. E. Jones—mistakes that occur in the reading or writing of a question, but not in thought transference. Again, if the writing is very poor, Miss Fay will confuse the "striking of a nigger" with the "striking of oil," which is not more confusable as a mental process than as a fact. The "nigger" may come in a question referring to striking oil on "Nigger Hill."

Miss Fay gives a very interesting entertainment, but it is merely an entertainment. Her work is not performed by telepathy, clairvoyance or spirits. It is merely a trick and is performed exactly as I have stated.

Many of my readers, doubtless, have seen Miss Fay perform, and many others

will be able to verify what I have said for themselves, when they attend her performance in the future; although they may not be privileged, as I have been, at similar performances, to see the printers at work behind the scenes.

If you have been interested in what I have said about Miss Fay's work, you will be interested in "Spookland," the premium book we are now offering with a new annual subscription to SUGGESTION. It exposes the methods used by the bogus spiritualistic mediums for producing their materializing seances. It is illustrated.

Mark my words! You will enjoy "Spookland." A new subscriber for one year and "Spookland"—both for \$1.00.

The Blindfold Drive.

Owing to lack of space, the explanation of "the blindfold drive test," as performed by Johnston, Bishop and others, has been held over for the July magazine.

The Zancigs Backed Out.

Readers of SUGGESTION who have watched our endeavors to get the Zancigs to give an exhibition of what they claim is telepathy, under test conditions, will be interested and disappointed to learn that the Zancigs have backed out of the tests completely.

The April number contained the correspondence with the Zancigs, which included a letter stating they were called away from the city and could not give the tests at the time agreed upon, but would arrange to do so at a later date.

They have returned to Chicago to fill a summer engagement at one of the summer gardens, but from the following extract in a recent letter from them our readers will be able to draw their own

conclusions. This letter shows beyond peradventure that they know we understand their methods and that they could not undergo a single test successfully. Their excuse is worse than puerile.

Here it is:

"We have now returned to the city, where we will be pleased to see all of our friends that have taken such an interest in our demonstrations. You say you have a circulation of ten thousand, we should judge it was a circulation of twenty thousand from the notices sent to us inquiring about the test we were to give at your place, we had decided to give you the privilege, but when we read all the swell notices you gave us in your valuable magazine SUGGESTION, we decided it was not best, for as soon as you and the public are convinced that it is genuine telepathy, all interest will be gone and none will care to witness it as they will say, "Oh! I believe in that. That is only telepathy," and they will not even give it a test; but as long as we have people guessing like your subscriber that does not give his name but signs H. S. T. (which we take to mean, He Still Thinks), let him go on thinking. Had H. S. T. learned to write plainly I might have been able to give Mme. Zancig the right cue (as he terms it). * * * PROF. J. ZANCIG."

Now that they have given a flat refusal to undergo the tests, I will tell our readers some things that for obvious reasons I did not tell them before.

About the time the tests were previously arranged, I received a call from Prof. Zancig and a friend. I think they called to find out what tests I was likely to make, how they were to be conducted and what I knew of their methods; but the excuse they gave for calling was that they had heard I intended to go to their place of business with some friends to create a fuss. This excuse, of course, is even more puerile than that given for not submitting to the tests. I explained to Prof. Zancig that I had never even thought of going to their place of business; that I

was merely interested in the tests from a scientific point of view, and hoped they would see their way clear to give the tests as agreed. Then he said that Mme. Z. was nervous over them, and requested that his friend, who professed to be a student of Oriental occultism, should be substituted in their place. But when I found that his friend's tests would be mere muscle reading, I told him that our readers were interested in his performance with Mme. Z. and would not be satisfied with a substitute.

Prof. Z.'s friend waxed very enthusiastic over the Zancigs' performance, and after Prof. Z. had stated to me that sometimes they had to use a signal code in order to assure the success of their public performances, he said: "Yes, they are very clever. Why, last night I saw him give Mme. Z. the total of a double column of figures, and all he said to Mme. Z. was **ALREADY.**"

I don't think Prof. Z. was altogether pleased with his friend's enthusiasm and confidences.

Recently I came across a storekeeper in this city who informed me that, when the Zancigs were first practicing their "telepathy tests," a few years ago, he frequently gave them names and figures in order to assist them while practicing their verbal code.

I have devoted too much space already to Prof. and Mme. Zancig, but I want all our readers to understand the methods employed by professional entertainers who pose as telepathists and mind-readers, so that they will not allow themselves to be carried away with every phenomenon they cannot fathom at first.

Personally, I believe there is such a force as telepathy, but I do not believe it can be operated by an effort of the will

as accurately as the Zancigs would have us believe.

The Zancigs' performance is very clever and well worth seeing, but it is worked with a code of signals as explained in my answer to the query which led to the controversy. Their work is neither clairvoyance nor telepathy. It is clever, Simon-pure trickery.—Ed.

Take a Holiday.

You have intended, probably, to visit Chicago some time, and attend the clinics and lectures at the Chicago School of Psychology while here. Why postpone your visit longer? Why not spend your vacation in Chicago this summer and attend the two weeks combined course in Suggestive-Therapeutics and Hypnotism, Osteopathy and Electro-Therapeutics which begins on Friday, August the 1st, at 10 a. m? The lectures and clinics take up but a few hours of each day, leaving a part of each afternoon and the whole of every evening to enjoy the sights and pleasures of the city.

Could you spend a vacation more profitably and pleasantly? There is no hard studying to do, for everything is made very practical at the lectures and demonstrations.

Remember, the course begins at 10 a.m. on Friday, August the 1st; so make up your mind at once to come, and send in your application for a place in the class at an early date. Address The Registrar of The Chicago School of Psychology 4020 Drexel Boulevard, Chicago, Ill.

These combined courses have been well patronized, and have given the greatest satisfaction to all who have attended them. See the announcement on the first page facing reading matter in this magazine.

SUGGESTION

A MONTHLY MAGAZINE

Vol. VIII., No. 2.

CHICAGO, ILL., FEBRUARY 1, 1902.

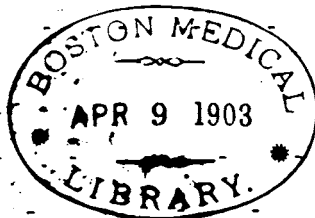
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HERBERT A. PARKYN, M. D., C. M., EDITOR.





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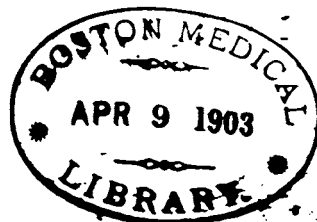
CHICAGO, ILL., APRIL 1, 1902.

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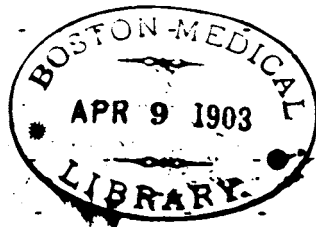
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